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# GESENIUS'S

# HEBREW GRAMMAR

WITH

# READING BOOK.

# GESENIUS'

# HEBREW GRAMMAR,

FOURTEENTH EDITION

AS REVISED BY DR. E. RÖDIGER.

TRANSLATED BY

T. J. CONANT,

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WITH THE MODIFICATIONS OF THE EDITIONS SUBSEQUENT TO THE ELEVENTH,
BY DR. DAVIES, OF STEPNEY COLLEGE. LONDON.

TO WHICH ARE ADDED,

A COURSE OF EXERCISES IN HEBREW GRAMMAR,

AND A

HEBREW CHRESTOMATHY,

PREPARED BY THE TRANSLATOR.

NEW-YORK:
D. APPLETON & COMPANY, 200 BROADWAY.
1851.

# TRANSLATOR'S PREFACE.

The fourteenth edition of the Hebrew Grammar of Gesenius is now offered to the public by the translator of the eleventh edition, by whom this work was first made accessible to students in the English language. The conviction expressed in his preface to that edition, that its publication in this country would subserve the interests of Hebrew literature has been fully sustained by the result. After a full trial of the merits of this work, both in America and in England,* its republication is now demanded in its latest and most improved form. The writer believes it to be no more than justice to him, that he should be allowed to answer this demand; and to enjoy any advantages resulting from the increasing popularity of a work, the merits of which have become known through his labours.

Of the general character of this grammar it is now unnecessary to speak. It passed through thirteen editions with continual improvements from the author's own hand. The fourteenth edition was prepared, after the death of Gesenius, by his friend and former pupil Prof. Rödiger, one of the most accurate oriental scholars of the age, who for some time lectured on Hebrew Grammar in the University at Halle, with the work of Gesenius for his text-book. Traces of his accurate scholarship are found, in the form of corrections and additions, in every part of the work; and some portions have been rewritten, but on the same general philological principles and in the same spirit as the preceding editions. In the sections on the important subject of the Hebrew tenses he has substituted, injudiciously I think, the terms Perfect and Imperfect for Praeterite and

* The translation appeared in 1839, and an accurate reprint of it was soon after published in London.

Future, and has given in § 123 a corresponding modification to the expression of the original import of these tenses. So subtile and refined a distinction cannot have been the original conception of these forms. The obvious and strongly marked division of time into Past and Future was doubtless the primary one; and from this simple and clearly original import of the two forms, Gesenius has, with admirable skill, derived their various secondary and related uses, and shown how naturally the latter spring from the former. Rödiger, by adapting his nomenclature to the secondary instead of the primary signification and uses of a tense, has given an unphilosophical view of the relation of the primary and secondary to each other, and rendered that relation obscure to the inquirer.* Whether these strictures are deemed just or not, al will doubtless admit the propriety of retaining in the translation the names of the tenses in common use; those adopted by Rödiger being unknown to the lexicons and other works which the student must use in connexion with the grammar. This remark applies also to the terms *conversive* and *consecutive*. Those who may prefer to follow Rödiger have only to substitute Perfect and Imperfect for Praeterite and Future and consecutive for conversive.

The Exercises, which follow the translation, are designed to facilitate the study of the grammar. They were prepared after several years' observation, as a teacher, of the difficulties which embarrass the student in his first attempt to learn an oriental language. They have been used with great advantage by a teacher under my direction during the last seven years, and by teachers in other Institutions.—The principles of reading and orthography, of inflexion, &c., are necessarily scattered through numerous sections and subdivisions in the grammar. A judicious summary of these principles, grouping together those points which mutually illustrate each other, will save much of the student's time and labour, and give him a clearer impression of the whole than he can obtain by his own unassisted study of the grammar. A comparison of Sect. II. and Sect. VII. of the Exercises with the §§ of the grammar there referred to, will show the utility of such a mode of treating the subject. Occasionally, several statements in the grammar are con

* I have added therefore, at the end of the volume, Gesenius' general statement of the import of the two tense-forms, on which he bases his treatment of the subject in the succeeding §§, as given also in the fourteenth edition. Gesenius' view of the original form of the Heb. article is given and commented on by Rödiger, (§ 35, Rem. 1,) whose reasons for differing from him are not satisfactory to me. He does not attempt to account for its punctuation, although it is, according to his own view, an integral part of the form.

densed into one more comprehensive expression, in a form more convenient for the student's use. The principles of inflexion, imperfectly given in § 27, 3 (as in all Hebrew grammars) are fully stated and illustrated in Sect. V. With a knowledge of these principles, the student will find no difficulty in the otherwise perplexing subject of the inflexion of nouns and verbs.

It is recommended to those who may use this work in their instructions, that only the §§ of the grammar placed in brackets at the head of each Section of the Exercises should be studied, or even read, before the subject of that Section is made perfectly familiar. By this course, each portion of the grammar is indelibly fixed in the memory as the student advances. The promiscuous examples furnish at the same time a useful exercise, and a test of the student's progress. The exercises in analysis (Sect. IX.) should be thoroughly understood, and impressed on the memory, before the study of the first lessons in translating is commenced. Such characteristic peculiarities of the language are too important to be left for occasional examination, where they may chance to occur in reading; and a knowledge of them is presupposed in the subsequent notes.

The notes to the Chrestomathy have been prepared on the plan which every teacher of experience will appreciate, of reprinting nothing which is contained in the grammar;—and what is equally important, of repeating nothing which has once been stated and learned. On a different plan, the same amount of information might easily have been extended over a hundred pages, and with no other effect than to retard the real proficiency of the learner.—The Exercises and Chrestomathy have been carefully revised, and the numerous references, in which it is believed not an error remains, have been adapted to this edition of the grammar.

It is due to myself to state the circumstances which have led to my connexion with the publication of this edition.

Soon after the appearance of the fourteenth edition, a translation of it was published in England, and was announced for republication in this country. Another translation had already been announced as nearly ready for the press, by a distinguished scholar of this country, without any consultation with me, or any intimation that an improved edition of the work, which I had first brought to the notice of the American public, would be acceptable from me. As nothing was to be hoped for in a competition with two rival publications of the same work, I could only quietly suffer myself to be superseded.

In the mean time a copy of the English publication was sent me, and

I observed in the translator's preface an acknowledgment of "very valuable aid received from Prof. Conant's excellent translation of the eleventh edition." On examining the book to see what aid I had rendered in preparing an edition which was about to supersede my own, I found that wherever in the original the two editions coincide, as in by far the greater part of the work, my translation had been reprinted word for word (with here and there a change too trivial to be noticed except for its infelicity), including corrections and additions silently made from Gesenius' other works, and notes bearing the mark of the translator. Had the English editor professedly republished my translation, adding the improvements of the subsequent editions and prefixing the title-page under which it now appears, he would have done justice to himself and to me. The American publishers had the whole work already in type; but having satisfied themselves of the correctness of the above statement by a comparison of the two editions, they proposed an honourable adjustment with the original publishers, and by a liberal compensation secured their right to the work.

The English editor has, with great diligence and fidelity, incorporated every modification of the editions subsequent to the eleventh, even to the most minute suggestion. Some defects of taste will be observed in the portions which he has translated. One page (the 92d) I have found it necessary to retranslate, and have corrected the phraseology in some others, where it could conveniently be done in the plates. After a very careful revision of the whole, I have noted at the end of the volume every instance in which the meaning of the original appears to be in any degree obscured. Most of the notes which now bear the signature Tr. and passages inserted in brackets, add nothing to the value of the book; but will do no injury, as they are carefully distinguished from the original matter. The note ‡ to §112 should have been expunged; but the omission there noticed will not be mistaken for an oversight of preceding grammarians.

The Chrestomathy and notes prepared by Dr. Davies, being in type when the above mentioned arrangement was made, are retained by desire of the publishers, and will increase the amount of reading matter in Hebrew. His notes I have not examined, farther than to ascertain that his method is not such as, when a teacher of Hebrew, I found best adapted to intelligent students. Some, however, may find them useful, especially those who study the language without a teacher.

The superintendence of this edition was confided to Mr. William W. Turner, Hebrew Instructor in Union Theological Seminary, whose accuracy, and experience in the publication of similar works, are a

sufficient guaranty for the proper execution of the trust. It is but just to him to add, that he was responsible only for a correct reprint of the English copy. In beauty and correctness of typographical execution. this work surpasses any Hebrew grammar that has been published in this country, and is highly creditable to the press from which it is issued.

I would here express my acknowledgments to the publishers for their honourable treatment of my claims; and the hope that this, with the facilities here furnished for the elementary study of the Hebrew language, may commend their edition of the work to the favourable notice of teachers.

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*October*, 1846

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|---|---|---|---|---|---|---|
| א | א | ࠀ | 𐤀 | 𐤀 𐤀 | 4 | Α |
| ב | ב | ࠁ | 𐤁 𐤁 | 𐤁 𐤁 | 8 B | Β |
| ג | ג | ࠂ | 𐤂 𐤂 | 𐤂 𐤂 | < Γ ⅂ Λ | Γ |
| ד | ד | ࠃ | 𐤃 𐤃 | 𐤃 𐤃 | △ ▽ ▷ | Δ |
| ה | ה | ࠄ | 𐤄 | 𐤄 | Ǝ F | Ε |
| ו | ו | ࠅ | 𐤅 | 𐤅 𐤅 | F F | (F) |
| ז | ז | ࠆ | . . . | 𐤆 | I | Ζ |
| ח | ח | ࠇ | 𐤇 | 𐤇 𐤇 | 日 H | Η |
| ט | ט | ࠈ | . . . | 𐤈 | ⊙ | Θ |
| י | י | ࠉ | 𐤉 | 𐤉 𐤉 | ζ ƨ | Ι |
| כ ך | כ ך | ࠊ | 𐤊 | 𐤊 𐤊 𐤊 | ꓘ K | Κ |
| ל | ל | ࠋ | 𐤋 | 𐤋 𐤋 𐤋 | Ⴈ 1 ⅃ | Λ |
| מ ם | מ ם | ࠌ | 𐤌 | 𐤌 𐤌 𐤌 | M M | Μ |
| נ ן | נ ן | ࠍ | 𐤍 | 𐤍 𐤍 | N | Ν |
| ס | ס | ࠎ | . . . | 𐤎 𐤎 | + I | Ξ |
| ע | ע | ࠏ | 𐤏 | 𐤏 𐤏 | O | Ο |
| פ ף | פ ף | ࠐ | 𐤐 | 𐤐 | 𐤐 | Π |
| צ ץ | צ ץ | ࠑ | 𐤑 | 𐤑 𐤑 | Z | |
| ק | ק | ࠒ | 𐤒 P | 𐤒 𐤒 | Ϙ Φ | (Q) |
| ר | ר | ࠓ | 𐤓 𐤓 | 𐤓 𐤓 | 9 4 | Ρ |
| ש | ש | ࠔ | W ω | 𐤔 𐤔 𐤔 | M M | Σ |
| ת | ת | ࠕ | X + | 𐤕 𐤕 | Ψ T | Τ |

# INTRODUCTION.

## Sect. 1.

### OF THE SHEMITISH LANGUAGES IN GENERAL.

1. The Hebrew tongue is only one of the members of a large family of languages in Western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia, i. e. in the countries from the Mediterranean to the Tigris, and from the Armenian mountains to the south coast of Arabia. But this family spread itself in early antiquity from Arabia over Æthiopia, and by means of Phœnician colonies, over many islands and shores of the Mediterranean. but especially over the whole Carthaginian coast.*

There is no name, sanctioned by long usage, for the nations and languages united in this family. The name *Shemites*, *Shemitish languages* (suggested by Gen. x. 21, &c., where most of the nations using these tongues are derived from Shem) is, however, generally received at present, and may well be retained in the absence of a better.†

2. This Shemitish class of languages consists of three principal divisions: *a*) The *Arabic*, which has its seat in the south of the territory of the Shemites. To this belongs the *Æthiopic* as a branch of the southern Arabic (Himyaritic). *b*) The *Ara-*

* Even in Numidia the Phœnician language has been found in inscriptions on monuments and coins (see Gesenius's *Paläographische Studien*, s. 67 ff. and *Monumenta Phœnicia*, p. 182, &c.); but we may question whether it ever obtained much currency among the Numidian population.

† From Shem were derived (Gen. x. 21, &c.) the Aramæan and Arabian races as well as the Hebrew, but not the Æthiopians and Canaanites (Phœnicians), who are derived from Ham (vs. 6, 15, &c.): on the contrary, among the Shemites are put (v. 22) also the Elamites and Assyrians, whose language was not of the class now called Shemitish.

*mæan* in the north and north-east. It is called *Syriac*, in the form in which it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of Jews. To these writings belong some later portions of the Old Testament, viz. Ezra iv. 8—vi. 18, and vii. 12—26; Dan. ii. 4—vii. 28.* To the Chaldee is closely allied the *Samaritan*, both exhibiting a frequent admixture of Hebrew forms. The Aramæan of the *Natsoræans* (John's disciples, Sabii†) is a very degenerate dialect, but the vernacular Syriac of the present day is still more corrupt.‡ *c*) The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) stands in close connexion.

The above languages stand to each other in much the same relation, as those of the Germanic family (Gothic, ancient Northern, Danish, Swedish; High and Low German in more ancient and more modern forms), or as those of the Slavic (Lithuanian, Lettish; ancient Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as the Phœnician; or they exist only in a degenerate form, as the Aramæan among the Syrian Christians in Mesopotamia and Kûrdistan, the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the Jews (although these in their writings especially study the reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia proper, but also spread itself on all sides into the districts of other tongues.

The Shemitish family of languages was bordered on the east and north by another still more widely extended, which spread itself, under most diverse forms, from India to the west of Europe, and which is called the *Indo-Germanic*, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, and Gothic, together with the other German languages. With the ancient Egyptian, from which the Coptic is derived, the Shemitish came many ways into contact in very early times. Both have accordingly much in common, but the relation between them is not yet accurately defined.§ The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

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* The most ancient passage, where Aramæan words as such occur, is Gen. xxxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† So called from צָבַע as being *βαπτισταί*: see *Neander's* Kirchengeschichte, B. I., S. 646.—Tr.

‡ See *Rödiger* in der Zeitschrift für die Kunde des Morgenlandes, B. II., S. 77 ff.

§ See *Gesenius* in d. Allg. Lit. Zeitung, 1839, No. 77 ff., 1841, No. 40. *Th.*

3. The *grammatical structure* of the Shemitish languages has many peculiarities, which, taken together, constitute its special character, although many of them are found by themselves in other tongues. These peculiarities are: *a*) Among the consonants, which always form the body of these languages, are many gutturals of several grades; the vowels, having their origin in the three primary sounds (*a*, *i*, *u*), subserve more subordinate distinctions; *b*) most of the radical words consist of three consonants; *c*) the verb has only two tenses, but great regularity and analogy prevail in the formation of verbals; *d*) the noun has only two genders and a more simple indication of case; *e*) in the pronoun all oblique cases are indicated by appended forms (*suffixa*); *f*) scarcely any compounds appear in verbs or nouns (except proper names); *g*) in the syntax is found a simple combination of sentences, without much artificial subordination of members.

4. Also in respect to the *lexicon*, the Shemitish tongues vary essentially from the Indo-Germanic; yet they appear to have more in common here than in the grammar. A great number of stems and roots* resemble in sound those of the Indo-Germanic class. But if we exclude the expressions obviously borrowed (see below), we shall reduce the actual similarity, partly to words which imitate sounds (*onomatopoetica*), and partly to those in which the same or similar sense follows from the nature of the same sound, according to a universal law of human speech. Neither of which can establish a *historic* (gentilic) affinity, which cannot be proved without agreement also in grammatical structure.†

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*Benfey* über das Verhältniss der ägypt. Sprache zum semit. Sprachstamme, Leipzig, 1844, 8vo.

* For the use of the terms, *stems* and *roots*, see § 30, Remarks 1 and 2.—Tr.

† Gesenius has attempted, in the later editions of his Lexicon, and in his Thesaurus Linguæ Hebrææ, to exhibit the points of contact between the Shemitish and the Indo-Germanic languages, and others have carried this comparison farther, or taken it up in their own fashion. A remote connexion between these languages cannot be denied, and therefore a comparative investigation of them is of value for lexicography; but one needs great caution and a comprehensive knowledge of the relations of sounds in both families, in order to avoid error and deception in comparing them. In the present state of the investigation, there is almost as much merit in rejecting that which does not bear all the marks of affi-

Onomatopoetic roots, that are found also in Sanskrit, Greek, Latin, and German, are, e. g. לָקַק, לָחַךְ, *λείχω*, *lingo*, Sanskrit, *lih*, Germ. *lecken* [our *lick*, Welsh* *llio*]; גָּלַל (kindred roots עָגַל אָגַל) *κίλλω*, *κέλλω*, *κυλίω*, *volvo* [Welsh *olwyn*], Germ. *quellen* and *wallen*, Eng. *to well;* גָּרַד, חָרַט, חָרַת, *χαράττω* [Welsh *carthu*, *craith*], Persian *khariden*, Ital. *grattare*, French *gratter*, Eng. *grate*, *scratch*, Germ. *kratzen;* פָּרַק, *frango*, Germ. *brechen* [our *break*, Welsh *brech*, *briw*], &c. An example somewhat different is *am*, *ham* (*sam*), *gam*, *kam*, in the sense of *together*. Hence in Heb. אָמַם (kindred word אֻמָּה *people*, prop. *an assembling*), עִם *together with*, גָּמַם (whence גַּם *also*), Arab. גמע *collect;* Persian *hem*, *hemeh*, *at once;* Sansk. *ama*, *with*, Greek *ἅμα* (*ἄμφω*), ὁμός, ὁμοῦ (ὅμιλος, ὅμαδος), and harder *κοινός*, Lat. *cum*, *cumulus*, *cunctus* [Welsh *cym*=Lat. *com*], with the corresponding sibilant Sansk. *sam*, Greek *σύν*, *ξύν*, *ξυνός*=*κοινός*, Goth. *sama*, Germ. *sammt*, *sammeln*. [Yet Rödiger thinks, contrary to Gesenius, that much in this list is of very doubtful affinity.]

Essentially different from this more internal relationship between the languages, is the adoption of words by one out of another (borrowed words). Thus,—

a) When Indian, Egyptian, and Persian objects are called in Hebrew by their native names; e. g. יְאֹר (Egyptian *yero*) *river*, the Nile; אָחוּ (Egypt. *achi*) Nile-grass; פַּרְדֵּס=*παράδεισος*, Persian pleasure-garden, park; דַּרְכְּמוֹן *daric*, Persian gold coin. Several such words are found also in the Greek, as קוֹף (Sansk. *kapi*) ape, *κῆπος*, *κῆβος*; כַּרְפַּס (Sansk. *karpâsa*) *cotton*, *κάρπασος*, *carbasus;* תֻּכִּיִּים, from Ind. *togeî* (Sansk. *sikhi*), peacocks.

b) When Shemitish words for the products of Asia have passed over to the Greeks along with the things; e. g. בּוּץ, *βύσσος*, *byssus;* לְבֹנָה, *λιβανωτός*, incense; קָנֶה, *κάνη*, *κάννα*, *canna*, reed; כַּמֹּון, *κύμινον*, *cuminum*, cumin.

5. The Shemitish writing had from the beginning this striking imperfection, that only the consonants (with which the signification of the word always connects itself) were given in the line as real letters. Of the vowels only the longer ones, and

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nity, as in discovering what may at first sight appear to agree. And it is already an established result, *that these two families of languages do not stand in a sisterly or any close relationship to each other*, and that the characteristic structure of both must be dissected before we can find the original parts which they possess in common. This comparative analysis, however, belongs to the Lexicon rather than to the Grammar.

* That the Celtic dialects (not unlike the Shemitish in their relation to each other, namely, Welsh, Cornish, Armorican or dialect of Brittany; Gaelic, Erse; Manks) belong to the Indo-Germanic family admits of abundant proof; see *Prichard's* Eastern Origin of the Celtic Nations, and *Pictet* de l'Affinité des Langues Celtiques avec le Sanscrit.—Tr.

even these not always, were represented by certain consonants (§ 7). It was not till a later period that all the vowels were indicated by means of small signs (§ 8) attached to the letters (points or strokes above and below the line), but which were wholly omitted for more practised readers. These languages are written always from right to left. The Æthiopic is the only exception; but its deviation from the Shemitish usage is probably an innovation by the first missionaries who introduced Christianity into that country, for its earlier mode of writing was, like the kindred southern Arabic (Himyaritic), also from right to left.* However dissimilar the Shemitish written characters may now appear, they have undoubtedly all come, by various modifications, from one and the same original alphabet, of which the truest copy now extant is the Phœnician, from which also the ancient Greek, and through it all other European, characters were derived.

For a view of the Phœnician alphabet and of the oriental and occidental characters immediately derived therefrom, see Gesenii *Monumenta Phœnicia*, Tabb. 1—5, comp. p. 15, &c., and his article *Paläographie* in Ersch und Gruber's Encyclopädie, with its proper illustration in Taf. 1.

6. In regard to the relative age of these languages, the oldest written works (§ 2) are found in Hebrew; the Aramæan begins about the time of Cyrus (in the book of Ezra); the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions); the Æthiopic version of the Bible in the fourth century; and the northern Arabic literature since the sixth century. But the progress of a language in the mouth of a people depends on causes quite distinct from the expansion of a literature; and often the structure of a language is materially altered, before it possesses a literature, by early contact with foreign tongues. So in the Shemitish department, the Aramæan dialects exhibit the earliest and greatest decay, and next to them the Hebrew-Canaanitish; the Arabic was the longest to maintain the natural fulness of its form, being preserved quiet and undisturbed among the secluded tribes of the desert, until the Mahomedan revolutions, when it suffered considerable decay. It was not till this much later period that the Arabic reached nearly the same point at which

* See *Rödiger* in d. Zeitschrift f. d. Kunde des Morgenlandes, Bd. II. S. 332, &c., and his Notes to Wellsted's Reisen in Arabien (Halle, 1842), II., 376, &c.

we find the Hebrew even as early as the times of the Old Testament.

This accounts for the facts (which some, without reason, have considered surprising) that the ancient Hebrew in its grammatical structure agrees more with the modern Arabic than with the ancient, and that the latter, although it becomes historically known at a later period than the other Shemitish languages, yet takes, in many respects, a place among them similar to that which the Sanskrit occupies among the Indo-Germanic. The Lithuanian, as compared with the other tongues properly called Slavic, shows how a language may preserve its fuller structure even in the midst of decaying sister tongues. So the Doric held fast with greater tenacity older sounds and forms; and so the Friesic and Icelandic among the German and Northern languages. But even the most steadfast and enduring structure in a language often deteriorates in single forms and inflexions, while, on the other hand, we find here and there, in the midst of universal decay, traces of the original and the ancient. Such is the case with the Shemitish languages. Even the Arabic has its chasms and its later growth; yet in general it is entitled to the precedence, particularly in its vowel system.

To establish and work out these principles belongs to a comparative grammar of the Shemitish languages. But it follows from what has been advanced—1) that the Hebrew language, as it appears in the ancient sacred literature of the Jews, has suffered more considerably in its structure than the Arabic, which appears later in our historical horizon; 2) that yet we cannot concede to the Arabic the priority in all respects; 3) that finally, it is a mistake to suppose, as some do, that the Aramæan, on account of its simplicity (occasioned by derangement of structure and curtailing of forms), exhibits in the most original form the speech of the Shemites.

On the character, literature, grammars, and lexicons of these languages, see *Gesenius's* Preface to *Heb. Handwörterbuch*, from 2d to 4th edition. [Translated in the American *Biblical Repository*, vol. iii.]

## SECT. 2.

## HISTORY OF THE HEBREW AS A LIVING LANGUAGE.

See Gesenius's *Geschichte der hebräischen Sprache und Schrift.* Leipzig, 1815. §§ 5—18.

1. This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, Hebrew language (לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί), does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called, Is. xix. 18 (poet.) *language of Canaan*

from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), and Neh. xiii. 24, persons are said to speak יְהוּדִית *Judaicè*, in the Jews' language, in accordance with the later usage which arose after the removal of the ten tribes, when the name *Jew* was extended to the whole nation (Jer., Neh., Esth.).

Of the names *Hebrews* (עִבְרִים, Ἑβραῖοι, *Hebræi*) and *Israelites* (בְּנֵי יִשְׂרָאֵל), the latter is a patronymic, and was applied by the people to themselves; the former was the name by which they were known among foreigners, on which account it is scarcely used in the Old Testament, except when they are distinguished from another people (Gen. xl. 15; xliii. 32), or when persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12; comp. the Lex. under עִבְרִי). The Greeks and Romans, as *Pausanias*, *Josephus*, *Tacitus*, use only the name Hebrews. It is properly an appellative, meaning *what is beyond*, *people from the country on the other side*, and it is formed by the addition of the derivative syllable ִי— (§ 85, No. 5) from עֵבֶר *a land on the other side*, applied especially to a country beyond the Euphrates. This appellation was probably given to the tribes who, under Abraham, migrated from regions east of the Euphrates into the land of Canaan. See Gen. xiv. 13. The Hebrew genealogists explain it, as a patronymic, by *sons of Eber*. Gen. x. 21. Num. xxiv. 24.

In the writings of the New Testament, the term *Hebrew* (ἑβραϊστί, John v. 2; xix. 13, 17, 20; ἑβραῒς διάλεκτος, Acts xxi. 40; xxii. 2; xxvi. 14) was also applied to what was then the vernacular language of Palestine (see No. 5 of this section), in distinction from the Greek. Josephus, who died about 95 A. D., understands by it the ancient Hebrew as well as the vernacular of his time.

The name *lingua sancta* was first given to the ancient Hebrew in the Chaldee versions of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called *lingua profana*.

2. In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its origin and formation. So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician* race, by whom Pa-

* כְּנַעַן, כְּנַעֲנִי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called כנען on their own coins. Also the people of Carthage gave themselves the same name.

lestine was inhabited before the immigration of Abraham's posterity, became the adopted language of his descendants, was with them transferred to Egypt and brought back to Canaan.

That the Canaanitish tribes in Palestine spoke the language now called Hebrew, is proved by the names of persons and places; e. g. מַלְכִּי־צֶדֶק *king of righteousness;* קִרְיַת סֵפֶר *book-town.*

No less do the remaining fragments of the Phœnician and Punic language agree with the Hebrew. These are found, partly, in their own peculiar character (§ 1, 5) in inscriptions (about 70 in number) and on coins (see copies in Gesenii *Monumenta Phœnicia*, T. III. tabb. 6—48, and the explanations on pp. 90—328), and partly in ancient Greek and Latin authors, as, for instance, in Plauti *Pœnulus*, 5, 1. 2, where an entire piece is preserved. From the former source we ascertain the native orthography, and from the latter the pronunciation; so that from both together we get a distinct notion of this language, and of its relation to the Hebrew.

The most important deviations in the *orthography* and *inflexion* of words are: 1) an almost constant omission of the vowel-letters (§ 7, 2); e. g. בת for בית *house;* קל for קול *voice;* 2) the feminine ending in ת (ath) even in the absolute state (§ 79, 2); 3) the article expressed as often by א as by ה (§ 35). More striking are the deviations in pronunciation, especially in Punic, where the וֹ is generally sounded as *û;* e. g. שֹׁפֵט, *sûfet* (judge); שָׁלוֹשׁ, *salûs* (three); רש, *rûs*=ראֹשׁ (head); and where we find *y* often in place of short *i* and *e;* e. g. הִנֶּנּוּ, *ynnynnu* (ecce eum); אֶת, *yth;* and *o* for ע; e. g. מעקר, *Mocar* (comp. מַעֲכָה LXX. *Μωχά*). See a collection of the grammatical peculiarities in *Mon. Phœnicia*, p. 430, &c.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile; at which epoch the second, or *silver age*, commences.

The former embraces the larger portion of the books of the Old Testament; viz., of prose writings (historical), the Pentateuch, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (with the exception of a few later ones), the Proverbs of Solomon, Canticles, Job; of the earlier prophets, in the following chronological order:—Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together

with some of the earlier chapters*), stand on the borders of both the golden and the silver age.

The point of time at which we should date the commencement of this period, and of Hebrew literature in general, is certainly as early as Moses, even if the Pentateuch did not proceed from him in its present form. For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words הוא *he* (§ 32, Rem. 6), and נער *young man*, were still of the *common gender*, and used also for *she*, and *young woman* (like ὁ παῖς and ἡ παῖς). Some harsh forms of words, e. g. צעק, צחק, which are common in these books, are exchanged in others for the softer ones, זעק, שחק.

On the other hand, in Jeremiah and Ezekiel are found decided traces of the Aramæan colouring which distinguishes the language of the second or silver age. See No. 5.

4. Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style, as will materially aid us in tracing the history of the language during this period. In respect to several of them, moreover, especially the anonymous historical books, the date of composition cannot be definitively settled. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words*, *forms*, and *significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the common forms of expression, and are, probably, to be historically regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew Aramæan transferred into the Hebrew.† The prophets, moreover, in respect to language and rhythm, are to be

* For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i., p. 398 foll., of Keith's translation, or in American *Bib. Repository*, vol. i., p. 700, &c.; also Hävernick's *Einleitung ins Alte Testament*, §§ 217—220. That of the Pentateuch has also been successfully vindicated by many distinguished critics. See a valuable article on the subject in the American *Bibliotheca Sacra*, vol. ii., No. 6.—Tr.

† That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

regarded generally as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

On the rhythm of Hebrew poetry, see especially *De Wette's* Commentar über die Psalmen, Einleitung, § 7,* (4th edition, Heidelberg, 1836). [The subject is briefly treated in the Reading Book at the end of this Grammar. See also Ewald's *Poet. Bücher des A. Bundes*, Th. I., and Nordheimer's *Heb. Grammar*, §§ 1120—1130.]

Of *poetical words*, for which others are used in prose, the following are examples, viz. אֱנוֹשׁ=אָדָם *man;* אֹרַח=דֶּרֶךְ *path;* אָתָה=בּוֹא *to come;* מִלָּה=דָּבָר *word.*

Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives; e. g. אָבִיר *strong one*, for *God;* אַבִּיר, do. for *bullock*, *horse;* לְבָנָה *alba*, for *luna;* יְחִידָה *unicus*, *that which is dearest*, for *life.*

Examples of poetical *forms* are, the longer or plural forms of prepositions of place (§ 101); e. g. עֲלֵי=עַל, אֱלֵי=אֶל, עֲדֵי=עַד; the letters ־ִי, וֹ, appended to the noun (§ 88); the suffixes מוֹ, ־ָמוֹ, ־ֵימוֹ, for ם, ־ָם, ־ֵיהֶם (§ 32); the plural ending ־ִין for ־ִים (§ 86, 1). Among the peculiarities of Syntax, are, the far less frequent use of the article, of the relative, and of the sign of the accusative אֵת; the use of the *construct state* even before prepositions, and of the *apocopated future* in the signification of the common future (§ 48, 4); and in general a forcible brevity of expression.

5. The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia; and after their return it became the popular language, exerting a constantly increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from the mouth of the people. Yet the Hebrew continued to be known and written by learned Jews.

The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or still better by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the

* Translated in the Biblical Repository, No. IX.—Tr.

popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. viii. 8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The writings of the Old Testament which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following, viz.,—1 and 2 Chronicles, Ezra, Nehemiah, Esther; the prophetical books of Jonah,* Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms (cxx. &c., cxxxvii., cxxxix.).

To this later form of the language, as affected by the influence of the Chaldee, belong,

*Words*, for which others are used by the earlier writers; e. g. זְמָן *time* = עֵת; קִבֵּל *to take* = לָקַח; סוֹף *end* = קֵץ; שְׁלַט *to rule* = מָלַךְ.

*Significations* of words; e. g. אָמַר (*to say*) *to command;* עָנָה (*to answer*) *to commence speaking.*

Peculiarities of *grammar;* e. g. the frequent *scriptio plena* of וֹ and ִי, as דָּוִיד (elsewhere דָּוִד), and even קוֹדֶשׁ for קֹדֶשׁ, רוֹב for רֹב; the interchange of ָה and ָא final; the very frequent use of substantives in וֹן, ָן, וּת, &c.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and seem to have belonged to the Hebrew popular dialect, especially in northern Palestine, where, perhaps, Judges and Canticles [and Jonah] were composed; and hence we may account for the use in these more ancient books of ־שֶׁ for אֲשֶׁר (§ 36), which obtained also in Phœnician.

The few solitary Chaldaisms which occur in the writings of the golden age, may be accounted for by the fact, that these books passed through the hands of copyists whose language was the Chaldee.

Remark 1. Of peculiarities of dialect, only a few slight traces are found. Thus from Judges xii. 6, it appears that the Ephraimites always pronounced שׁ as שׂ or ס; and in Neh. xiii. 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the remnants which we possess of Hebrew literature contain all the treasures of the ancient language, which must have been more copious and richer than now appears in the canonical

* See a defence of the earlier date and the genuineness of Jonah in Hävernick's *Einleitung ins A. Test.*, §§ 242—247.—Tr.

books of the Old Testament, which are only a part of the national literature of the ancient Hebrews.

## Sect. 3.

## WORKS ON THE GRAMMAR OF THE HEBREW LANGUAGE.

(*Gesenius's* Gesch. der hebr. Sprache, §§ 19—39.)

After the extinction of the Hebrew as a spoken language, and the nearly contemporaneous collection of the books of the Old Testament, the Jews applied themselves to the preparation of translations of this their sacred codex, and to the criticism and interpretation of its text. The oldest version is that into Greek by the so-called Seventy interpreters (LXX). It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. It was designed to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from knowledge of the Hebrew whilst it was yet a living language. At a later period, the Chaldee translations or Targums (תַּרְגּוּמִין, i. e. *translations*) were made in Palestine and Babylonia. The *interpretations*, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mishna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The Mishna forms the commencement of the modern Hebrew literature, but the language of the Gemara has more a Chaldee colouring.

2. To the period of time between the conclusion of the Talmud, and the age of the first writers on the grammar of the language, belongs, chiefly, the application of vowel-signs to the text (§ 7, 3). Of the same period is the collection of critical observations called the *Masora* (מָסֹרָה, *traditio*), by which the still received text of the Old Testament was settled, and from which it bears the name of the *Masoretic* text.

The various readings of the Q<sup></sup>ri are the most important portion of the Masora (§ 17). We must not confound the composition of the Masora with the furnishing of the sacred text with the points. The latter is a work of earlier date and much more ability than the former.

3. The first attempts to illustrate the grammar of the language were made, after the example of the Arabian scholars, in the ninth century. What was done by *Saadia* (ob. 942) in this department is wholly lost. But there are still extant, in manuscript, the works of *R. Judah Chayug* (called also *Abu Zakaria Yahya*, about the year 1040) and *R. Jona* (*Abulwalîd Merwân ben Gannach*, about 1050), composed in the Arabic language. Aided by these labours, *Abraham ben Ezra* (about 1150) and *R. David Kimchi* (1190—1200) acquired among Jewish scholars a classical reputation as the grammarians of the language. From these earliest writers on the subject are derived many of the methods of classification and of the technical terms which are still in part employed; e. g. the use of the forms and letters of the verb פעל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voces memoriales*, as בְּגַדְכְּפַת, &c.*

4. The father of Hebrew philology, among Christians, was the celebrated *Reuchlin* (ob. 1522), to whom Greek literature also is so much indebted. He, however, as well as the grammarians down to *Joh. Buxtorf* (ob. 1629), adhered closely to Jewish tradition. After the middle of the seventeenth century the field of view gradually widened; and the study of the kindred languages, through the labours, especially, of *Alb. Schultens* (ob. 1750) and *N. W. Schröder* (ob. 1798), led to important results in the science of Hebrew grammar.

To estimate correctly those works which have since appeared, and which are of permanent, scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, 1) a correct observation and a systematic arrangement of all the phenomena of the language; 2) the explanation of these phenomena, partly by comparing them with one another and with analogous appearances in the kindred languages, partly from the general analogy and philosophy of language. The first may be called

* On the origin and earliest history of Hebrew lexicography, see the preface of *Gesenius* to the 4th edition of his *Heb. Handwörterbuch*. On the first grammarians, see also *Sam. David Luzzatto's* Prolegomeni ad una gramm. ragionata della lingua ebraica (Padova, 1836), p. 26 foll.

the *historical*, and the second the *philosophical* element in grammar.

[The most valuable grammatical works are:—

Gesenius's Lehrgebäude der hebr. Sprache. Leipzig. 1817.

Lee's Lectures on Hebrew Grammar. Lond. 1827. Latest edit. 1844.

Ewald's Ausführliches Lehrbuch der heb. Sprache. Leipzig. 1844.

Nordheimer's Critical Grammar of the Hebrew Language. 2 vols. New-York. 1841. The best extant.

Hupfeld's Ausführliche hebr. Grammatik. Cassel. 1841. 1 Thl. 1 Abschnitt. Not yet finished.]

## Sect. 4.

## DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz. 1) *sounds* expressed by *letters*, and their union into *syllables*; 2) *words*; and 3) *sentences*.

The first part (which treats of the elements) contains, therefore, instruction respecting the *sounds*, and the representation of them by letters. It teaches the art of expressing the written signs by the sounds which they represent (orthoepy), and of writing words agreeably to established usage (orthography). It treats, moreover, of sounds as connected into syllables and words, and exhibits the laws according to which this connexion takes place.

In the second part (which treats of grammatical forms and inflexions) *words* are regarded as formed into *parts of speech*. It treats, 1) of the *formation of words*, or the rise of the several parts of speecn from the roots, or from one another; 2) of *inflexions*, i. e. of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (syntax) shows, 1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; 2) assigns the laws by which the parts of speech are united into sentences (syntax in the stricter sense).

# PART FIRST.

## OF THE ELEMENTS.

## CHAPTER I.

## OF READING AND ORTHOGRAPHY.

### Sect. 5.

### OF THE CONSONANTS, THEIR FORMS AND NAMES.

1. The Hebrew Alphabet consists of twenty-two consonants some of which have also the power of vowels (§ 7, 2).

HEBREW ALPHABET.*

| Form. Final. | Form. | Represented by | Hebrew name. | Sounded as | Signification of the names. | Numerical value. |
|---|---|---|---|---|---|---|
| | א | א or ’ | אָלֶף | *Â'-lĕph* | Ox | 1 |
| | ב | b, bh | בֵּית | *Bēth* | House | 2 |
| | ג | g, gh | גִּימֶל | *Gī'-mĕl* | Camel | 3 |
| | ד | d, dh | דָּלֶת | *Dâ'-lĕth* | Door | 4 |
| | ה | h | הֵא | *Hē* | Window | 5 |
| | ו | v | וָו | *Vâv* | Hook | 6 |
| | ז | z | זַיִן | *Zá-yĭn* | Weapon | 7 |
| | ח | ch | חֵית | *Chēth* | Fence | 8 |
| | ט | t | טֵית | *Tēth* | Snake | 9 |
| | י | y | יוֹד | *Yōdh* | Hand | 10 |
| ך | כ | k, kh | כַּף | *Kăph* | The hand bent | 20 |
| | ל | l | לָמֶד | *Lâ'-mĕdh* | Ox-goad | 30 |
| ם | מ | m | מֵם | *Mēm* | Water | 40 |
| ן | נ | n | נוּן | *Nūn* | Fish | 50 |
| | ס | s | סָמֶךְ | *Sâ'-mĕkh* | Prop | 60 |
| | ע | ע or ” | עַיִן | *A'-yĭn* | Eye | 70 |
| ף | פ | p, ph | פֵּא | *Pē* | Mouth | 80 |
| ץ | צ | ts | צָדֵי | *Tsâ-dhē'* | Fish-hook | 90 |
| | ק | q | קוֹף | *Qōph* | Back of the head | 100 |
| | ר | r | רֵישׁ | *Rēsh* | Head | 200 |
| | ש | sh, s | שִׁין | *Shīn* | Tooth | 300 |
| | ת | t, th | תָּו | *Tâv* | Cross | 400 |

* For the sounds of the consonants and vowels in this table, see § 6 and note on § 8.—Tr.

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabæan princes is found another character, which, at an earlier period, was probably in general use, and which bears a strong resemblance to the Samaritan and Phœnician letters (§ 1, 5). The square letter may also be traced back to the Phœnician; but it has most agreement with certain Aramæan inscriptions found in Egypt and at Palmyra.*

3. The five characters which have a different form at the end of a word (*final letters*), ץ, ף, ן, ם, ך,† terminate (with the exception of ם,) in a perpendicular stroke directed downwards,* whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatabiles*) are at times dilated. These are in our printed books the five following—

ם, ת, ל, ה, א, (אֲהַלְתֶּם).

1. The *figures* of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e. g. ג, 𐤂, the rude figure of a camel's neck, denotes properly *a camel* (גָּמָל = גְּמַל), but as a letter only the initial ג; O prop. *eye*, עַיִן, stands only for ע, the initial letter of this word. In the Phœnician alphabet, the similarity of the *figures* to the object signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters; e. g. ו, ל, ץ, ש.

The most probable signification of each name is given in the alphabet. [For further information see the initial articles under the several letters in Gesenius's Hebrew Lexicon.]

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, yet it is highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters, likewise, indicate not the pictured object itself (as in the kyriologic hierogly-

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* See the alphabets of these various forms in Gesenii *Monumenta Phœnicia*, abb. 1—5.

† These letters are supplied with vowels and pronounced together, thus כַּמְנַפֵּץ. Such *voces memoriales* were invented by the early Hebrew Grammarians to assist in remembering certain classes of letters.

phics), but the initial sound in its name; e. g. the hand, *tot*, indicates the letter *t;* the lion, *laboi*, the letter *l.**

2. The *order* of the letters (the antiquity of which is clearly proved by the alphabetical poetic compositions in Ps. xxv., xxxiv., xxxvii., cxix. Lam. i.—iv.) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz. ב, ג, ד, also of the three liquids, ל, מ, נ, and other similar arrangements (see *Lepsius's* sprachvergleichende Abhandlungen, Berlin, 1836, No. 1); but yet other considerations and influences must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yodh* and *Kaph*), also two exhibiting the *head* (*Qoph* and *Resh*), are put together, as is done also with several characters denoting objects which are connected (*Mem* and *Nun*, *Ain* and *Pe*).

Both the names and the order of the letters (with a trifling alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. This numeral use [given in the table of the alphabet] did not, however, take place in the O. T. text, but is found first on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible for counting the chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ט, the tens by י—צ, 100—400 by ק—ת. The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, ך 500, ם 600, ן 700, ף 800, ץ 900; and sometimes by ת = 400, with the addition of the remaining hundreds, as תק 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו = 9 + 6, and not by יה, because with these the name of God [יהוה] commences. The thousands are denoted by the units with two dots above, as א̈ 1000.

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as 'יש for יִשְׂרָאֵל, 'פ for פְּלֹנִי *aliquis*, 'וגו for וְגוֹמֵר *et completio = et cætera* [&c.], יְיָ or יי for יְהוָֹה.

## Sect. 6.

## PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical pecu-

* See the works of *Young*, *Champollion*, and others on the Hieroglyphics. *Lepsius* exhibits the chief results in his *Lettre à Mr. Rosellini sur l'alphabet hiéroglyphique.* Rom. 1837. 8vo. Comp. *Gesenius* in der Allgem. Litt. Zeitung, 1839. No. 77—81. *Hitzig*, die Erfindung des Alphabets. Zürich, 1840, fol. *J. Olshausen* über den Ursprung des Alphabets. Kiel, 1841. 8vo.

liarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language; e. g. ע, שׁ, in which cases they had to make what shifts they could.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connexion those which bear any resemblance in sound to each other.

1. Among the *gutturals*, א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה, but softer. Even before a vowel, it is almost lost upon the ear (אָמַר, ἄμαρ) like the *h* in the French *habil*, *homme* [or Eng. *hour*]. *After* a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own (מָצָא *mâtsâ*, § 23, 2).

ה before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like א unite its sound with that of the preceding vowel (גָּלָה *gâlâ*), or it may retain its character as a guttural (גָּבַהּ *gâ-bhăh*), which is regularly the case at the end of a syllable in the middle of a word, as in נֶהְפַּךְ *nĕh-păkh* (§ 7, 2, and § 14).

ע is nearly related to א; and is a sound peculiar to the organs of the Shemitish race. Its hardest sound is that of a *g* slightly rattled in the throat, as עֲמֹרָה, LXX. *Γόμοῤῥα*; עַזָּה, *Γάζα*; it is elsewhere, like א, a gentle breathing, as in עֵלִי, *Ἠλί*; עֲמָלֵק, *Ἀμαλέκ*. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject *Liskovius's* Theorie der Stimme, Leipzig, 1814, *J. Müller's* Handbuch der Physiologie, Bd. II. S. 179, &c., also *Strodtmann's* Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute, Altona, 1837. In its reference to grammar, see *H. Hupfeld* in Jahn's Jahrbücher f. Philologie, 1829, H. 4, and *H. E. Bindseil's* Abhandlungen zur allgem. vergleichenden Sprachlehre (Hamb., 1838). I. Physiologie der Stimm- und Sprachlaute, S. 1, &c.

sort of vowel sound like *a*. It is the prevailing usage, at present, to pass over ע as well as א in reading the language, and in writing its words with Roman or occidental letters, e. g. עֵלִי Eli, עֲמָלֵק Amalek. The best representation we could give of it in our letters would be *gh* or *'g*, as אַרְבַּע, something like *arba*[gh], עֲמֹרָה *'g'mora*. The nasal *gn* or *ng* pronounciation of it by the Jews is quite false.

ח is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss [and Welsh], resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ר also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l*, *m*, *n*, *r*), but, in several of its properties, it belongs also to the class of gutturals. (§ 22, 5.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

שׁ and שׂ were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and שׂ *s*.

שׂ resembled ס in pronunciation: it differed from this letter however, and was probably uttered more strongly, being nearly related to שׁ. Hence סָכַר *to close up*, and שָׂכַר *to reward*, have different meanings, being distinct roots, as also סָכַל *to be foolish*, and שָׂכַל *to be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only שׂ. They also began to be interchanged even in the later Hebrew; as שָׂכַר=סָכַר *to hire*, Ezr. iv. 5; שִׂכְלוּת for סִכְלוּת *folly*, Eccles. i. 17.

ז was like *ds* (hence in the Septuagint ζ), as צ was *ts*. [It is best represented by our *z*.]

3. ק and ט differ essentially from כ and ת. The former (as also צ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth.

3. The six consonants,

ב, ג, ד, כ, פ, ת (בְּגַדְכְּפַת),

have a twofold pronunciation:† 1) a harder, more slender sound

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ע and ח (as well as the different pronunciations of ד, ט, צ), are indicated by diacritic points. Two letters are thus made from each: from ע the softer ع *Ain*, and the harder غ *Ghain* from ח the softer ح *Hha*, and the harder خ *Kha*.

† Sound תּ as *t*, ת as *th* in *thick*; דּ as *d*, ד *dh* as *th* in *that*; פּ as *p*, פ

(*tenuis*), as *b, g, d, k, p, t,* and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as בּ *b* (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphè* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially גּ) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly *β*, *γ*, *δ*, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as כּ *κ*, כ *χ*, פּ *π*, פ *φ*, תּ *τ*, ת *ϑ*.

For the cases exactly in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated ב as *v*, and the ת nearly as *s*, e. g. רֵאשִׁית *reshis*, רַב *rav*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

*a*) Gutturals, ה, ח, ע, א (אֲהַחְע)
*b*) Palatals, ק, כ, ג, י (גִּיכַק)
*c*) Linguals, ט, ת, ד, with נ, ל (דַּטְלָנַת)
*d*) Dentals or sibilants, צ, ש, ס, ז (זַסְצַשׁ)
*e*) Labials, ף, ב, מ, ו (בּוּמַף)

The letter ר partakes of the character of both the first and fourth classes.

The liquids also ר, נ, מ, ל, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Shemitish dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, 1) in the preference of the softer letters; e. g. צָעַק, זָעַק (see § 2, 3, Rem.), Syr. זְעַק; 2) in the pronunciation of the same letter;

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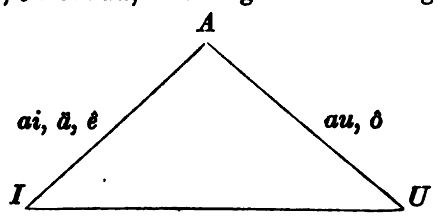
*ph* or *f*; בּ as *b*, ב *bh* as *v*; גּ and ג both as *g* in *go*; כּ and כ both as *k*. If one wishes to give the aspirated sound of ג and כ, let him pronounce *g* and *k*, rolling the palate with the same breath.—Tr.

thus in Syriac ע has always a feeble sound, while the Galileans uttered it as well as ח like א; in Æthiopic ש has the sound of *s*, ח that of *h*.

## Sect. 7.

## OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. That the scale of five vowels, *a*, *e*, *i*, *o*, *u*, proceeds from the three primary vowel sounds *A*, *I*, *U*, is even more distinctly seen in the Hebrew, and other Shemitish tongues, than in other languages. *E* and *O* arose from the union of *I* and *U* with a preceding short *A*, and are properly diphthongs contracted, *ê* arising from *ai*, *ô* from *au*, according to the following scheme* :—




The more ancient Arabic has not the vowels *ê* and *ô*, and always uses for them the diphthongs *ai* and *au*; e. g. בֵּין, Arabic *bain*, יוֹם, Arab. *yaum*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. Cæsar, *Καῖσαρ*; *θαῦμα*, Ion. *θῶμα*), from the French pronunciation of *ai* and *au* [comp. in English *ai* in *said*, and *au* in *naught*], and from the German popular dialects (*auch*, *ôch*].

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented not by appropriate signs, but by certain consonants employed for this purpose, whose feeble consonant power easily flowed into a vowel sound. Thus ו (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; י (like the Lat. *i*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,† except at the end of a word, where long *a* was repre-

* For the sound of these vowels, see note on § 8.—Tr.

† So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

sented by ה, and sometimes by א.* These two letters stood also for long *e* and *o*.

[The above four letters (forming the *mnemonic* אֶהֱוִי *eh'vi*) are commonly called *quiescent* or *feeble letters*.]

Even those two *vowel-letters* (ו and י) were used but sparingly, being employed only when the sounds which they represent were long.† In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the tone and quantity of the vowel sounds, whether a consonant should be pronounced with or without a vowel, and even whether ו and י were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for exmaple, קטל might be read *qatal*, *qatel*, *qatol*, *q'tol*, *qotel*, *qittel*, *qattel*, *quttal*; דבר, *dabhar* (a word), *debher* (a pestilence), *dibber* (he hath spoken), *dabber* (to speak), *dobher* (speaking), *dubbar* (it has been spoken); מות might be *maveth* (death), or *muth*, *moth* (to die); בין might be read *bīn*, *bên*, *băyin*.

How imperfect and indefinite such a mode of writing was is easily seen, yet during the whole period in which the Hebrew was a spoken language no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother tongue.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system

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* The close connexion between ה, א, and the A-sound, ו and the U-sound, י and the I-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel A is formed by opening the mouth without changing the position of the organs; so also ה and א. U is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו [our *w*]. And I is formed at the fore part of the palate; so also י [our *y*]. E sounds at the back of the palate, between *i* and *a*; O in the under part of the mouth, between *u* and *a*.

† The Phœnicians did not indicate even the long vowels, except in most rare cases, and their oldest monuments have scarcely any vowel-signs. See *Mon. Phœnicia*, pp. 57, 58; and above § 2. 2.

was not completed till after the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. hebr. Spr.* S. 182 ff. and Hupfeld *in den theolog. Studien und Kritiken,* 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. Its authors have laboured to exhibit by signs the minute gradations of the vowel sounds, carefully marking even half vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours we owe the different marks by which the sound of the consonants themselves is modified (§§ 11–14), and the accents (§§ 15, 16).

In Arabic and Syriac the vowel system is much more simple. In the former are three signs for vowels, according to the three primary vowel-sounds; in the latter there are five, viz., *a, e, i, o, u.* It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

## Sect. 8.

### OF THE VOWEL-SIGNS.*

1. Of full vowels, besides which there are also certain half vowels (§ 10, 1. 2), grammarians have generally reckoned *ten,* and divided them into *five* long and *five* short. As this division is simple and convenient for the learner, it is here presented† —

| *Long Vowels.* | *Short Vowels.* |
|---|---|
| ◌ָ *Qā́mĕts, ā,* יָם *yām.* | ◌ַ *Păttắch, ă,* בַּת *băth.* |
| ◌ֵ *Tsḗrē, ē,* שֵׁם *shēm.* | ◌ֶ *Sĕghṓl, ĕ,* בֶּן *bĕn.* |
| ◌ִי *Chī́rĕq long, ī,* בִּין *bīn.* | ◌ִ *Chĭ́rĕq short, ĭ,* מִן *mĭn.* |
| וֹ or ◌ֹ *Chṓlĕm, ō,* קוֹל *qōl,* סֹב *sōbh.* | ◌ָ *Qā́mĕts-chātū́ph, ŏ,* חָק *chŏq.* |
| וּ *Shū́rĕq, ū,* מוּת *mūth.* | ◌ֻ *Qĭbbū́ts, ŭ,* שֻׁלְחָן *shŭlchān.* |

* The vowels as represented in this translation are supposed to be sounded as follows:—*ā or â* like *a* in *father; ă* like *a* in *fat; â* like *a* in *fate; ē* or *ê* like *e* in *there; ĕ* like *e* in *err; ī* like *i* in *pique; ĭ* like *i* in *pick; ō* or *ô* like *o* in *no; ŏ* like *o* in *not; ū* like *u* in *rule; ŭ* like *u* in *full.*—Tr.

† It is not given in the two latest editions of the original.—Tr.

A more accurate and useful exhibition of the vowels, according to the three primary vowel sounds (§ 7, 1. 2), is the following:—

*First Class. For the* A *sound.*

*a*) ָ *Qā́mĕts, ā, â,* יָד *yādh,* קָם *qâm.*

*b*) ַ *Păttăch, ă,* בַּת *băth.*

*c*) ֶ *Sĕghṓl, ā,* as in the first syllable of מֶלֶךְ *mắlĕkh,* where ֶ has sprung from ַ* [מַלְךְ], and also in union with י as יָדֶיךָ *yādhắkhā,* גְּלִינָה *gᵉlắnā,* like French *è* in *mère* [which is like our *e* in *there*].

*Second Class. For the* I *and* E *sound.*

I { *a*) ִי and ִ long *Chī́rĕq, ī,* צַדִּיקִים *tsăddīqīm.*
*b*) ִ short *Chī́rĕq, ĭ,* אִמּוֹ *ĭmmō.*

E { *c*) ֵי and ֵ *Tsḗrē* with and without *Yodh, ê, ē,* בֵּית *bêth,* שֵׁם *shēm.*
*d*) ֶ *Sĕghṓl,* obtuse *ĕ,* סֵפֶר *sḗphĕr,* שֶׁן *shĕn,* accented *è,* חֹזֶה *chōzè.*

*Third Class. For the* U *and* O *sound.*

U { *a*) וּ *Shū́rĕq, ū,* מוּת *mūth.*
*b*) ֻ *Qĭbbū́ts, ū,* simply a shortening of *Shureq,* מֻתִי *mūthī,* but also *ŭ,* גֻּלָּה *gŭllā.*

O { *c*) וֹ and ֹ *Chṓlĕm, ô, ō,* קוֹל *qôl,* רֹב *rōbh.*
*d*) (ָ) *Qā́mĕts-chātū́ph, ŏ,* חָק *chŏq.*

*e*) also ֶ, obtuse *ĕ,* so far as it springs from *u* or *o,* as in אַתֶּם *ăttĕm,* אֶת *ĕth* (from אוֹת).

The *names* of the vowels are, according to the usage of the Shemitish grammarians, almost all taken from the form and action of the mouth in uttering the sounds. Thus פַּתַּח signifies *opening,* צֵרֵי (also שֶׁבֶר) *bursting* (of the mouth), חִירֶק *gnashing,* חוֹלֶם *fulness,* from its full tone (also מְלֹא פוּם *full mouth*), שׁוּרֶק properly *συριγμός,* קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קָמֶץ; and the reason why long *a* and short *o* (קָמֶץ חָטוּף *Qamets correptum*) have the same sign and name is that the Rabbins gave to Qamets the impure sound of *o,* like the Swedish *å.*† The distinction between them is shown in § 9. Only *Seghol* (סְגוֹל *cluster of grapes*) appears to be named after its *form.*

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* The Jewish grammarians call *Seghol* also "small Pattach."

† It has been conjectured that the signs for these vowels were originally different (as ֿ *ā,* ָ *ŏ*) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former ( ֿ ) being only the original, and the second ( ָ ) the modified form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Să-ghol*, *Qomets-chatuph*, *Qŭbbuts*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, רָ *rā*, רַ *ră*, רֶ *rĕ*, רֻ *ru*, &c. There is an exception to this rule in *Pattach*, when it stands under a guttural at the end of a word (*Pattach furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant. We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, רֹ *rō*.

When *Cholem* (without *Vav*) and the diacritic point over שׁ (שׁ, שׂ) come together, one dot serves for both, as שׂנֵא *sō-nē* for שֹׂנֵא, משֶׁה not מֹשֶׁה *mo-she*. שׁ (with two points), when no vowel stands under it, is *shō*, as שׁמֵר *shō-mēr*; when no vowel goes before it, *ŏs*, as יִרְפֹּשׂ *yir-pōs*.

The figure וֹ is sometimes sounded *ov*, the ו being a consonant with *Cholem* before it, as לֹוֶה *lō-vè* (lending); and sometimes *vō*, the *Cholem* being read after the *Vav*, as עָוֹן *a-vōn* (sin) for עָווֹן. In very exact impressions a distinction is made thus: וֹ *ov*, וֹ *vo*, and וֹ *ō*.

3. The vowels of the first class [for the *A* sound] are, with the exception of ־ָי in the middle and of ־ָה, ־ָא at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

י may be determined by *Chireq* (־ִי), *Tsere* (־ֵי), *Segol* (־ֶי).
ו by *Shureq* (וּ) and *Cholem* (וֹ).*

In Arabic the *long a* is regularly indicated by the vowel-letter *Aleph* (־ָא) written in the text, so that in it three vowel-letters answer to the three vowel-classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 2).

4. When in the second and third classes the long vowel is

* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (*quiesces*) in the vowel sign." Hence the letters י and ו (with א and ה, see § 23) are called *literæ quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel letters are also called by grammarians, *matres lectionis* [since they partly serve as guides in reading the unpointed text].

expressed without a vowel-letter, it is called ***scriptio defectiva***, when with a vowel-letter, ***scriptio plena***. Thus קוֹל and קוּם are written *fully*, קֹלֹת and קֻם *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e. g. קָטְלוּ, קָטַלְתִּי, יָדַי, מַלְכֵי; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גּוֹיִם for גּוֹיִים.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הֲקִימוֹתִי Ezek. xvi. 60, הֲקִמֹתִי Jer. xxiii. 4, where other editions have הֲקִמוֹתִי. It may be observed, however,

*a*) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צַדִּיק, צַדִּקִים; קוֹל, קֹלוֹת; זְבוּל, זְבֻלִי;

*b*) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.*

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g. ָו *au*, ֵו *eu*, ֵי, ַי *ai*. But in Hebrew, according to the pronunciation handed down by the Jews, ו and י retain here their consonant sound, so that we get *av*, *ev*, *ay*,† e. g. וָו *vāv*, גֵּו *gēv*, חַי *chăy*, גּוֹי *gōy*. In sound ָיו is the same with ָו, namely, *āv*, as דְּבָרָיו *d'bhārāv*.

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which αὐ, εὐ sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1).

## Sect. 9.

## CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Although these signs appear numerous, they do not wholly suffice to indicate the various modifications of the vowel sounds

* The same historical relation may be shown in the Phœnician and Arabic, —in the latter especially by means of the older Koran MSS. and the writing on coins.

† The *y* in this case should be sounded as much as possible like *y* in *yet*, not as in *nay*.—Tr.

in respect to length and shortness, sharpness and extension. It may be observed farther, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary on the character and value of the several vowels, especially in respect to length and shortness; but at the same time their changeableness (§§ 25, 27) will be noticed in passing.

I. *First Class.* A *sound.*

1. *Qamets* is always long *a*, but yet it is in its nature of two sorts:

1) The essentially long and unchangeable *â*, for which the Arabic has אـَـ, as כְּתָב *k'thâbh* (writing), גַּנָּב *gannâbh* (thief), קָם *qâm* (he stood), written at times קָאם. 2) The prolonged *ā* of prosody,* both in the tone-syllable and close before or after it. This sound always comes out of short *a*, and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g. קָטַל, גָּדוֹל, יָקוּם, and also in a closed (i. e. one ending with a consonant), as יָד, עוֹלָם. In the closed syllable, however, it can stand only when this has the tone,† דָּבָ֫ר, עוֹלָ֫ם; but in the open, it is especially frequent *before the tone-syllable*, as דָּבָר, זָקֵן, גָּדוֹל, קְטָלַנִי, לָכֶם. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Pattach), and in the latter, vocal *Sh'va* (§ 27, 3), דָּבָר, דְּבַר (*d'bhâr*); חָכָם, חֲכַם (*ch<sup>a</sup>khâm*); קָטַל, קְטָלָם.

Under the final letter of a word, only Qamets can stand (קָטַלְתָּ, לְךָ), but in this position it is often indicated by ה (אַתָּה, אִשָּׁה).

2. *Pattach*, or the shorter *a*, stands properly only in a closed syllable with and without the tone (קָטַ֫ל, קְטַלְתֶּ֫ם). Most of the cases where it now stands in an open syllable (נַעַר, בַּיִת), had the syllable originally closed (נַעְר, בַּיְת, see § 28, 4).

On the union of Pattach with א (אـَـ) see § 23, 2: on *a* as a helping sound (*Pattach furtive*), see § 22, 2, *b*.

3. *Seghol* (*ä*, *ĕ*) belongs chiefly to the second class of vowels,

* See § 25.—Tr.

† When the tone is marked in this book, the sign ֫ is put over the first letter of the syllable, see § 15, I, 3.—Tr.

but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like German *Gast*, *Gäste* [comp. Celtic *bardh*, pl. *beirdh*]), e. g. אֶרֶץ from אַרְץ. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of צֶדֶק *tsädĕq*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*).

II. *Second Class.* I *and* E *sound.*

4. The long *î* is most commonly expressed by the letter י (a *fully* written *Chireq* ִי); but even when this is not the case, it makes no essential difference provided the vowel is long by nature (§ 8, 4), e. g. צַדִּיק pl. צַדִּקִים; יִירָא pl. יִרְאוּ. Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methegh* (§ 16, 2) at its side, as in יִֽרְאוּ.

5. The *short Chireq* (always written without י) is specially frequent in sharpened syllables (קִטֵּל, אִמִּי)*, and in closed unaccented syllables (לִקְטֹל). Not seldom it comes from *a* by shortening, as in בִּתִּי (my daughter) from בַּת, דִּבְרֵי from דָּבָר, יִקְטֹל out of יַקְטֹל. Sometimes also it is a mere helping vowel, as in בַּיִת for בַּיְתְ (§ 28, 4).

The Jewish and the older grammarians call every *fully* written Chireq *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest *ê*, *Tsere* with Yodh (ֵי), comes from the diphthong *ai* ֵי (§ 7, 1), which also stands for it in Arabic and Syriac, as הֵיכָל (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than ִי, since it approaches the quantity of a diphthong. This ֵי is but seldom written defectively (עֵנֵי for עֵינֵי Is. iii. 8), and then it retains the same value.

At the end of a word ִי and ֵי *must* be written fully: most rare is the form קָטַלְתִּ (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long *ē* of the second rank, which stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an

* For this sharp *i* the LXX mostly use ε, עִמָּנוּאֵל Ἐμμανουήλ.

open or a closed syllable, the former *in* the tone-syllable or *before* it (סֵפֶר, שְׁנָה), the latter only *in* the tone-syllable (בֵּן, קָטֵל).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound got by shortening the (ֵ), בֶּן־ from בֵּן (son). It arises also out of the shortest *e* (vocal Sh$^e$va, § 10, 1), when this is heightened in pronunciation by the tone, as וַיֶּהִי for וַיְהִי, לֶחִי for לְחִי; and besides it appears as an involuntary helping sound, סֵפֶר for סֵפְר, יֶגֶל for יְגְל (§ 28, 4). The Seghol with Yodh (ֶי) is a long but yet obtuse *ä* (*è* of the French) formed out of *ai*, גְּלֵינָה *g$^e$lèna*, and hence it belongs rather to the first class.

See more on the rise of Seghol out of other vowels in § 27, Rem. 1, 2, 4.

III. *Third Class.* U *and* O *sound.*

9. In the *third class* we find quite the same relation as in the second. In the *u* sound we have: 1) the *long ū*, whether *a*) fully written וּ *Shureq*, (answering to the ִי of the second class), e. g. זְבוּל (dwelling), or *b*) defectively written without Vav ֻ (analogous to the long ִ of the second class), *Qibbuts*, namely, that which stands *for* Shureq, and which might more properly be called *defective Shureq* (זְבֻלֻי, יְמֻתוּן), being in fact a long vowel like *Shureq*, and only an orthographic shortening for the same;

2) The *short ŭ*, the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֻׁלְחָן (table), קֻבָּה bedchamber).

For the latter the LXX put *o*, e. g. עֲדֻלָּם, Ὀδολλάμ, but it by no means follows that this is the true pronunciation, though they also express *Chireq* by ε. Equally incorrect was the former custom of giving to both sorts of *Qibbuts* the sound *ü*.

Sometimes also the short *u* in a sharpened syllable is expressed by וּ, e. g. יֻלַּד = יוּלַּד.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations: 1) the longest *ô*, got from the diphthong *au* (§ 7, 1), and mostly written in full וֹ (*Cholem plenum*), as שׁוֹט (whip), Arab. *saut*, עוֹלָה (evil) from עַוְלָה; sometimes it is written defectively, as שֹׁרְךָ (thy bullock), from שׁוֹר;

2) The long *ô*, which has sprung from an original *â* [comp. Germ. *alt* = Eng. *old*], usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קֹטֵל Arab. and Chald. *qâtel*, אֱלוֹהַּ Arab. and Chald. *ělâh*, plur. אֱלֹהִים;

3) The tone-long ō, which is a lengthening of short *o* or *u* by the tone, and which becomes short again on its removal, as כֹּל (all), כָּל־ (*kŏl*), כֻּלָּם (*kŭllām*), יִקְטֹל, יִקְטָלְךָ, יִקְטְלוּ (in this last instance it is shortened to vocal Shᵉva, *yiqtᵉlu*). In this case the Cholem is *fully* written only by way of exception.

4) The *Qamets chatuph* (ָ), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, כָּל־ *kŏl*, וַיָּקָם *văy-yā-qŏm*. On the distinction between this and *Qamets* see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e.g. in אַתֶּם, קְטַלְתֶּם.

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

| *First Class.* *A.* | *Second Class.* *I and E.* | *Third Class.* *U and O.* |
|---|---|---|
| ָ longest â (Arabic אָ). | יֵ ê diphthongal (from *ai*). | וֹ ô diphthongal (from *au*). |
| | יֶ ê (from *ai*). | וֹ or ֹ ô changed from â. |
| | יִ or ִ long î. | וּ or ֻ long û. |
| ָ tone-lengthened ā (from short *a* or ַ) in and by the tone-syllable. | ֵ tone-lengthened ē (from ִ ĭ or ֶ obtuse *e*) in and immediately before the tone-syllable. | ֹ tone-lengthened ō (from ָ ŏ or ֻ) in the tone-syllable. |
| | | ֻ short ŭ, specially in a sharpened syllable. |
| ַ short ă. | ִ short ĭ. | ָ short ŏ. |
| ֶ obtuse *e*. | ֶ obtuse *e*. | ֶ obtuse *e*. |
| Greatest shortening to ֲ ᵃ or ְ ᵉ in an open, and to ִ ĭ in a closed syllable. | Greatest shortening to ֱ or ְ ᵉ in an open syllable, besides the ִ ĭ or ֶ in the closed. | Greatest shortening to ֳ ᵒ or ְ ᵉ in an open syllable, besides the short ֻ or ָ ŏ in the closed. |

## ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

As an instance of the inappropriateness of the vowel indication we may notice the fact, that ā (*Qamets*) and ŏ (*Qamets-*

* This portion must, in order to be fully understood, be studied in connexion with what is said on the syllables in § 26, and on Methegh in § 16, 2. [In

*chatuph*) are both indicated by the same sign (ָ), e. g. קָם *qâm*, כָּל־ *kŏl.** For distinguishing between them let the beginner, who does not yet know the grammatical derivation of the words he has to read (for this knowledge is the surest guide), follow these two rules:

1. *The sign* (ָ) *is ŏ in a closed syllable which has not the tone* [or *accent*]; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various sorts are:—

a) When a simple Sh<sup>e</sup>va follows, dividing syllables, as in חָכְמָה *chŏkh-mâ* (wisdom), זָכְרָה *zŏkh-ra;* with a *Methegh*, on the contrary, the (ָ) is *â*, and closes the syllable, but then the following Sh<sup>e</sup>va is a half-vowel (*vocal* Sh<sup>e</sup>va) as זָֽכְרָה *zâ-kh<sup>e</sup>ra*, according to § 16, 2.

b) When *Daghesh forte* follows, as בָּתִּים *bŏttîm* (houses), חָנֵּנִי *chŏn:né-ni* (pity me); also בָּֽתֵּיכֶם *bŏttêkhêm* (notwithstanding the *Methegh*, which stands by every vowel in the *ante-penultima*).

c) When *Maqqeph* follows (§ 16, 1), as כָּל־הָאָדָם *kŏl-haadhâm* (all men).

d) When the unaccented closed syllable is final, as וַיָּקָם *vayyâqŏm* (and he stood up).—There are some cases where *â* in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. כְּתָב־הַדָּת Esth. iv. 8; שָֽׁת־לִי Gen. iv. 25. *Methegh* usually stands in these cases.†

In cases like הַלְאָה, לָ֫מָּה *lâmma*, where the (ָ) has the tone, it is *â*, according to § 26, 5.

2. The sign (ָ) as short ŏ in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs *a*) when *Chateph-Qamets* follows, as פָּעֳלוֹ ‡ *pŏ<sup>o</sup>-lô* (his deed); *b*) when another *Qamets-chatuph* follows, as פָּעָלְךָ *pŏ-ŏl<sup>e</sup>-kha* § (thy deed); *c*) in two anomalous words, where it stands merely for (ֳ), which are found so even in manuscripts, viz. קָדָשִׁים *qŏ-dhashim* (sanctuaries) and שָׁרָשִׁים *shŏ-rashim* (roots).

In these cases (ָ) is followed by *Methegh*, although it is *ŏ*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as

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the original it is all printed in small type, but its importance justifies the change we have made.]

* For the cause of this see p. 40.

† But not always, where it ought to be, e. g. Ps. xvi. 5; lv. 19, 22.

‡ That פָּ ought here to be considered and divided as an open syllable פָּ|עֳלוֹ appears from § 26, 7.

§ This case is connected with the foregoing, so far as the second *Qamets-chatuph* is sprung from *Chateph-Qamets*.

בָּאֳנִי in *the* ship (read: *baʾni*) 1 Kings ix. 27, with the article included; on the contrary בָּחֳרִי אָף *bŏchʾri aph* (in anger's glow) Ex. xi. 8, without the article.

## SECT. 10.

## OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SHᵉVA).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.* We may regard them in general as extreme shortenings, perhaps mere traces, of fuller and distincter vowel-sounds in an earlier period of the language. To them belongs the sign ְ, which indicates the shortest, slightest, and most indistinct half-vowel, something like an obscure half *ĕ*. It is called *Shᵉva*,† and also *simple Shᵉva* to distinguish it from the *composite* (see below No. 2), and *vocal Shᵉva* (*Shᵉva mobile*) to distinguish it from the *silent* (*Shᵉva quiescens*), which is merely a divider of syllables (see below No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal Shᵉva, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קְטֹל *qᵉtŏl*, מְמַלֵּא *mᵉmalle*, or *b*) in the middle of the word, as קֹטְלָה *qô-tᵉlā*, יִקְטְלוּ *yik-tᵉlū*, קִטְּלוּ *qit-tᵉlū*. So also in cases like הַלְלוּ *ha-lᵉlū* (which stands for הַלְּלוּ *hal-lᵉlū*), לַמְנַצֵּחַ *la-mᵉnats-tseᵃch* (for לַמְּ), farther הֲמְשֹׁל *ha-mᵉshŏl* Judges ix. 2 (where the interrogative הֲ makes a syllable by itself), מַלְכֵי *ma-lᵉkhê*. In the last examples the Shᵉva sound is specially slight, in consequence of a very short syllable preceding.

The sound *ĕ* may be regarded as representing *vocal Shᵉva*, although it is certain that it often accorded in sound with other vowels. The LXX express it by ε, even η, כְּרוּבִים *Χερουβίμ*, הַלְלוּ יָהּ *ἀλληλούϊα*, oftener by α, שְׁמוּאֵל *Σαμουήλ*, but very often they give it a sound to accord with the following vowel, as סְדֹם *Σοδόμ*, שְׁלֹמֹה *Σολομών*, צְבָאוֹת *Σαβαώθ*.‡ A simi-

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* In the table § 9, 12 the half-vowels have already been exhibited for the sake of a completer view.

† The name שְׁוָא is best explained as equivalent to שָׁוְא *nothingness, emptiness*. The vowel points in this word are transposed in order to have *foremost* the sign ( ְ ) indicated by the term, according to a principle followed also in the names of vowels. (See § 8, 1).

‡ This law obtains in the Phœnician language, e. g. מְלָכָה *Malaca*, גְּבוּלִים

lar account of the pronunciation of Sh'va is given also by the Jewish grammarians of the middle ages.*

How the Sh'va sound springs from the slight or hasty utterance of a stronger vowel, we may see in בְּרָכָה (for which also בֲּרָכָה occurs, see No. 2) from *barakha*, as this word also sounds in Arabic. This language has regularly for *vocal Sh'va* an ordinary short vowel.

The vocal Sh'va is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented —ְ, as לֶחִי from לְחִי.

2. With the simple *vocal Sh'va* is connected the so-called *composite Sh'va* or *Chateph* (*rapid*), i. e. a *Sh'va* attended by a short vowel to indicate that we should sound it as a half *ă*, *ĕ*, or *ŏ*. We have, answering to the three principal vowel-sounds (§ 7, 1), the following *three:*

(ֲ) *Chateph-Pattach*, as in חֲמוֹר *ch$^a$mor* (ass).

(ֱ) *Chateph-Seghol*, as in אֱמֹר *'mor* (to say).

(ֳ) *Chateph-Qamets*, as in חֳלִי *ch$^o$li* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (ֲ) and (ֱ) occur under letters which are not gutturals.

The *Chateph-Pattach* stands for *simple vocal Sh'va*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a distincter utterance of the vocal Sh'va, sometimes also where the sign of doubling has fallen away, עֲנְנִי for עַנְנִי Gen. ix. 14. וַתְּאַלֲצֵהוּ Judges xvi. 16; *b*) after a long vowel, e. g. זְהַב (gold of), but וּזֲהַב Gen. ii. 12; שְׁמַע (hear), but וּשֲׁמָע Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less connected with the gutturals than the first two, and stands for *simple vocal Sh'va* when an *O*-sound was originally in the syllable, and requires to be partly preserved, e. g. רֳאִי for רְאִי *vision* (§ 91, VI), יִרְדֳּפֶךָּ for the usual יִרְדָּפְךָ Ez. xxxv. 6 from יִרְדֹּף; קָדְקֳדוֹ *his pate* from קָדְקֹד. It is used also, like (ֲ), when *Daghesh forte* has fallen away, לֻקֳחָה for לֻקְחָה Gen. ii. 23. In וּסֳעָדָה 1 Kings xiii. 7 and וּצֳעָקִי Jer. xxii. 20, the choice of this *composite Sh'va* is dependent on the following guttural and the preceding *U*-sound.

3. The sign of the *simple Sh'va* (—ְ) serves also as a mere *syllable-divider*, without expressing any sound, and therefore

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*gubulim* (see Mon. Phœnicia, p. 436); it is found also in the Latin augments *momordi, pupugi*, compare the Greek in τέτυφα, τετυμμένος and the old form *memordi*.

* See especially *Juda Chayûg* in Ibn Ezra's Tsachoth, p. 3; *Gesenius's* Lehrgebäude der heb. Sprache. S. 68.

called in this case *silent Sh'va* (*Sh'va quiescens*), answering to the Arabic *Djesm.* It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* ך, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נֵרְדְּ (nard), אַתְּ (thou, *fem.*), קָטַלְתְּ (thou hast killed), וַיֵּשְׁבְּ, אַל־תֵּשְׁתְּ, &c.

Yet in the last examples *Sh'va* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתְּ *att'* from אַתִּי *atti*, קָטַלְתְּ from קָטַלְתִּי, יֵשְׁבְּ *yishb'* from יִשְׁבֶּה,* &c. The Arabic actually has a short vowel in the analogous forms. In נֵרְדְּ, borrowed from the Indian, this is less clear. קֹשְׁטְ (truth) Prov. xxii. 21, seems to sound *qōsht.*

## Sect. 11.

### SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connexion with the vowel points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of שׁ and שׂ, a point is used *in* a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold: a*) as *Daghesh forte* or sign of *doubling; b*) as *Daghesh lene* or sign of *hardening; c*) as *Mappiq*, a sign that the vowel-letter (§ 7, 2), especially the ה at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, is scarcely ever used in the printed text.

## Sect. 12.

### OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. Daghesh, a point written in the bosom† of a consonant, is employed for two purposes: *a*) to indicate the *doubling* of the

* So thought *Juda Chayúg* among the Jewish grammarians.

† Daghesh in ו is easily distinguished from Shureq, which never admits a vowel or Sheva under or before the ו. The *Vav* with *Daghesh* (וּ) ought to have the point not so high up as the *Vav* with *Shureq* (וּ). But this difference is often neglected in typography.

letter (Daghesh *forte*), e. g. קִטֵּל *qĭt-tēl; b*) the *hardening* of the aspirates, i. e. the removal of the aspiration (Daghesh *lene*).

The root דגשׁ, from which דָּגֵשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word Daghesh is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language דגשׁ means, 1) *acuere literam*, to *sharpen* the letter by doubling it; 2) to *harden* the letter by taking away its aspiration. Accordingly דָּגֵשׁ means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, מַפִּיק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stylus* (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of Daghesh lene is רָפֶה *soft* (§ 14, 2). That דגשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as Daghesh *forte*, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Lucul̑us* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

## Sect. 13.

## DAGHESH LENE.

1. Daghésh *lene*, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בְּגַדְכְּפַת (§ 6, 3). It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literæ tenues*), e. g. מֶלֶךְ *mĕlekh*, but מַלְכּוֹ *malko; תָּפַר taphar*, but יִתְפֹּר *yith-por; שָׁתָה shathā*, but יִשְׁתֶּה *yish-tè*.

2. Daghesh *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesh *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesh is *forte* in רַבִּים *rabbim*, but *lene* in יִגְדַּל *yighdal*.

3. Daghésh *forte* in an aspirate not only doubles it, but takes away its aspiration, thus serving at once for both *forte* and *lene*, as אַפִּי *ap-pi; רַכּוֹת rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*).

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as כַּפָּא κάππα (not κάφφα), סַפִּיר σάπφειρος.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus אַפֵּק in Syriac is read *apeq*, for *appeq*.

## Sect. 14.

## MAPPIQ AND RAPHE.

1. *Mappiq*, like Daghesh, to which it is analogous, is a point *in* a letter. It belongs only to the vowel-letters ו, י, and א, ה (*literæ quiescibiles*), and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה; e. g. גָּבַהּ *ga-bhah* (the *h* having its full sound), אַרְצָהּ *ar-tsah* (*her land*), in distinction from אַרְצָה *ăr-tsā* (*to the earth*).

Without doubt such a ה was uttered with stronger aspiration, like the Arab. *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it *in* and *under* א, ו, י, is confined to manuscripts, e. g. גּוֹיּ (*goy*), קַוּ (*qav*).

The name מַפִּיק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for Daghesh, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רָפֶה) i. e. *soft*, written *over* the letter, is the opposite of both Daghesh and Mappiq, especially of Daghesh *lene*. In exact manuscripts an aspirate has generally either Daghesh lene or Raphe, e. g. מֶלֶךְ *mälekh*, סֵפֶר; but in printed editions of the Bible it is used only when the absence of Daghesh or Mappiq is to be expressly noted, e. g. וַתְּאַלְצֵהוּ for וַתְּאַלְצֵהוּ, Judges xvi. 16, and v. 28 (where *Daghesh lene* is absent), *Mappiq* in Job xxxi. 22.

## Sect. 15.

## OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is two-fold, viz. *a*) to mark the tone-syllable in each word; *b*) to show the logical relation of each word to the

whole sentence. In the former respect they serve as signs of the *tone*, in the latter as signs of *interpunction*.

By the Jews, moreover, they are regarded as signs of cantillation, and are used as such in the recitation of the Scriptures in the Synagogues. This use of them also is connected with their general rhythmical design.

2. As signs for the *tone*, they are all perfectly equivalent, for there is but one kind of accent in Hebrew. In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *mĭl-rā̆* (מִלְּרַע Chald., *from below*), e. g. קָטַל *qatăl ;* in the second, *mĭl-ēl* (מִלְּעֵיל Chald., *from above*), e. g. מֶלֶךְ *mắlekh.* On the third syllable from the end (antepenultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, which is indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connexion.* Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the poetical books* (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction.*

### *A. Distinctives* (Domini).

I. Greatest Distinctives (*Imperatores*), which may be compared with our period and colon. 1. (–) *Sĭllŭq* (end), only at the end of the verse and always united with ( : ) *Sŏph-pāsŭq*, which separates each verse, e. g. הָאָֽרֶץ׃. 2. (–) *Athnăch* (*respiration*), generally in the middle of the verse. 3. (–) *Mĕrkā̆* with *Măhpăkh.**

II. Great Distinctives (*Reges*): 4. (–) *Sĕghŏltā̆*†† *:* 5. (–) *Zăqēph-qātŏn :* 6. (–) *Zăqēph-gādhŏl :* 7. (–) *Tĭphchā̆.*

III. Smaller (*Duces*). 8. (–) *Rĕbhīa :* 9. (–) *Zărqā̆*†† *:* 10. (–) *Păshtā̆*†† *:* 11. (–) *Yĕthībh*† *:* 12. (–) *Tĕbhīr :* 13. (–) *Shălshĕ́lĕth** *:* 14. (–) *Tĭphchā̆ initiale*†.

IV. Smallest (*Comites*)*:* 15. (–) *Păzĕr :* 16. (–) *Qărnê-phārā̆ :* 17. (–) Great *Tĕlīshā̆*† *:* 18. (–) *Gắrĕsh :* 19. (–) Double-*Gắrĕsh :* 20. ( ׀ ) *Psĭq*, *between* the words.

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* These accents are marked in the following list with an asterisk.

### B. *Conjunctives* (Servi).

21. (֥) *Mĕrkā:* 22. (֣) *Mūnăch:* 23. (֦) Double-*Mĕrkā:* 24. (֤) *Măhpăkh:* 25. (֨) *Qădhmā:* 26. (֧) *Dărgā:* 27. (֪) *Yĕ'răch:* 28. (֠) Little-*Tĕlīshā*†† : 29. (֖) *Tĭphchā**: 30. (֥֮) *Mĕrkā* with *Zărqā**: 31. (֤֮) *Măhpăkh* with *Zărqā.**

#### REMARKS ON THE ACCENTS.

##### I. *As Signs of the Tone.*

1. As in Greek (comp. εἰμί and εἶμι), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנוּ *ba-nú* (*they built*), בָּנוּ *bánu* (*in us*); קָמָה *qámā* (*she stood up*), קָמָה *qamá* (*standing up*, fem.) [Compare in English *compáct* and *cómpact*].

2. As a rule the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign (֫) e. g. קָטַ֫לְתָּ *qa-tál-ta.*

##### II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with Silluq,* or in the figurative language of the grammarians, as a *realm* (*ditio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two conjunctives cannot be employed together. If the sense requires that several words should be connected, it is done by *Maqqeph* (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of the conjunctive or distinctive depends on subtile laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to

* This has the same form with *Methegh* (§ 16, 2); but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members.

## Sect. 16.

## MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מַקָּף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man;* אֶת־כָּל־עֵשֶׂב *every herb*, Gen. i. 29; אֶת־כָּל־אֲשֶׁר־לוֹ *all which to him* (was), Gen. xxv. 5.

Certain monosyllabic words like אֶל־ *to*, אֶת־ sign of the *Acc.*, כָּל־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הִתְהַלֶּךְ־נֹחַ Gen. vi. 9; or two polysyllables, e. g. שִׁבְעָה־עָשָׂר Gen. vii. 11. The use of it, moreover, depends chiefly on the principle, that *two conjunctive accents cannot be written in succession.* When the sense requires such a connexion, it is expressed by Maqqeph.

2. *Methegh* (מֶתֶג *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shows that the vowel, though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as הָֽאָדָם, תִּֽרְאֶה, or short, as קָֽדָשִׁים *qŏdashim*, בָּֽתֵּיכֶם *bŏttekhĕm*. But this rule is to be understood according to the view, which regards the half-vowels (*simple Shᵉva vocal* and *composite Shᵉva*) as forming a syllable (§ 10, 1 and § 26); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Shᵉva* (*simple* or *composite*), קָֽטְלָה *qā-tᵉ-lā*, יִֽרְאוּ *yī-rᵉ-ū*, שָֽׁחֲדִי, הָֽעֲלָה, נַֽעֲרוֹ, פָּֽעֳלוֹ *pŏ-ᵒ-lō*, and *b*) by even the *vocal Shᵉva* itself קְֽרָא־נָא Job v. 1.

When it stands by Shᵉva, many Jewish grammarians call it *Ga'ya* גַּעְיָא, while others use this name in general for every Methegh.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Shᵉva*. Thus in זָֽכְרָה *zā-khᵉra* the *Methegh* shows, that the (ָ) stands in the *ante-*

*penultima*, and that the *Sh'va* is here *vocal* and forms a syllable; but the ( ָ ) in an open syllable before ( ְ ) must be *long* (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary זָכְרָה without Methegh is a dissyllable [*zŏkh-ra*], and ( ָ ) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also יִֽרְאוּ (they fear) with *Methegh* is a trisyllable with a long *i*, *yī-rᵉ-ū*; but יִרְאוּ (they see) without it, a dissyllable with short *i*, *yĭr-ū*. See above the rule about *Qamets* and *Qamets-chatuph* in § 9 at the end.

## Sect. 17.

### Qᵉri and Kᵉthibh.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קְרִי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called כְּתִיב (*written*). Those critics have therefore attached the vowel signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xlii. 6 the text exhibits אֲנַוּ, the margin אנחנו קרי. Here the vowels in the text belong to the word in the margin, which is to be pronounced אֲנַחְנוּ; but in reading the text אנו, the proper vowels must be supplied, making אֲנוּ. A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see Gesenius's *Gesch. der hebr. Sprache*, S. 50, 75.

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# CHAPTER II.

## Peculiarities and Changes of Letters; of Syllables and the Tone.

## Sect. 18.

In order fully to comprehend the changes which words undergo in their various inflexions, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

## Sect. 19.

## CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflexion, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the aid of the same organs, e. g. עָלַץ, עָלַס, עָלַז *to exult;* לָאָה, לָהָה, Aram. לעה *to tire;* ־ִים and ־ִין (as plural endings); לָחַץ, נָחַץ *to press;* סָכַר, סָגַר *to close;* מָלַט, פָּלַט *to escape.* In process of time, and as the language approximated to the Aramæan, hard and rough sounds were exchanged for softer ones, e. g. גָּאַל for גָּעַל *to defile;* שָׂחַק for צָחַק *to laugh;* for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ת for שׁ.

This interchange of consonants affects the original forms of words more than it does their grammatical inflexion; the consideration of it, therefore, belongs properly to the lexicon.* Examples occur, however, in the grammatical inflexion of words; viz. the interchange *a*) of ת and ט in Hithpaël (§ 53), *b*) of ו and י in verbs *Pe Yodh* (§ 68), as יָלַד for וָלַד.

2. *Assimilation* usually takes place when one consonant standing before another, without an intervening vowel, would occasion a harshness in pronunciation, as *illustris* for *inlustris; diffusus* for *disfusus; συλλαμβάνω* for *συνλαμβάνω*. In Hebrew this occurs

*a*) most frequently with נ before most other consonants, especially the harder ones, e. g. מִקֶּדֶם for מִנְקֶדֶם *from the east;* מִזֶּה for מִנְזֶה *from this;* יִתֵּן for יִנְתֵּן; נָתַתָּ for נָתַנְתָּ. Before gutturals נ is commonly retained, as יִנְחַל *he will possess;* seldom before other letters, as שָׁכַנְתָּ *thou hast dwelt.*

*b*) less frequently and only in certain cases, with ל, ר, ת. E.g. יִקַּח for יִלְקַח; הִכּוֹנֵן for הִתְכּוֹנֵן; ·שֶׁ for אֲשֶׁר (§ 36).

In all these cases, the assimilation is expressed by a *Daghesh forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20, 3, *a*), Daghesh is not written, e. g.

* See the first article on each letter in *Gesenius's* Hebrew Lexicon.

אַתְּ for אַנְתְּ or אֶנֶת ; תֶּנֶת contr. תֵּת ; בֶּנֶת contr. בַּת ; לֶדֶת contr. לֶת. Comp. τυψᾶς for τυψανς.

In the last cases the assimilated letter has not Sh'va, but the helping vowel Seghol (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קְטַלְתּוּ from קְטַלְתְּהוּ (§ 58), מִמֶּנּוּ for מִמֶּנְהוּ *from him* (§ 101, 2). To this we may also reckon יִסֹּב for יִסְבֹּב *he surrounds* (§ 66, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the feebly uttered vowel-letters א, ה, ו, י, and also of the liquids. It happens,

*a*) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as נַחְנוּ and אֲנַחְנוּ (*we*); שֵׁב *sit* for יְשֵׁב ; תֵּן (*give*) for נְתֵן .

*b*) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a Sh'va, e. g. לַמֶּלֶךְ, the prevailing form for לְהַמֶּלֶךְ ; יַקְטִיל for יְהַקְטִיל (§ 52, 1).

*c*) at the end of words (*apocopè*), e. g. יִקְטְלוּ for יִקְטְלוּן ; בָּנִים *sons*, before the genitive בְּנֵי .

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from אֶבֶן was formed אַךְ ; from בַּיִת, בְּ ; from חֵל, חֵ (see § 97). Here belongs also the change of the feminine ending ַת *ath* to ָה *a* (see § 44, 1, and § 79).

4. In other cases a harshness in pronunciation is prevented by the *addition* of א (*Aleph prostheticum*) with its vowel at the beginning of a word, e. g. זְרוֹעַ and אֶזְרוֹעַ *arm*, אַרְבַּע *four*, from רְבַע (comp. χθές, ἐχθές).

5. *Transposition*, in grammar, seldom occurs. An example of it is הִשְׁתַּמֵּר for הִתְשַׁמֵּר (§ 53, 2), because *st* is easier to sound than *ths*. Cases are more frequent in the province of the lexicon, as כֶּבֶשׂ and כֶּשֶׂב *lamb*; שִׂמְלָה and שַׂלְמָה *garment*; they are chiefly confined, however, to the sibilants and liquids.

Consonants also, especially the weaker, may at the end of a syllable be softened to vowels, like εἷς from ἕνς, *chevaux* from *cheval* [comp. Eng. *old* = Dutch *oud*], e. g. כּוֹכָב *star* from כַּבְכָּב, כַּוְכָב ; אִישׁ *man* from אִנְשׁ or אֶנֶשׁ (where the *Seghol* is merely a helping vowel, see above No. 2).*

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* In the Punic, מלך *malkh* (king) is in this way contracted to *mókh*, see *Mon. Phœnicia*, p. 431.

## Sect. 20.

## DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghesh forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghesh essential*),

*a*) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנְנוּ we have נָתַנּוּ *we have given;* for שַׁתְתִּי, שַׁתִּי *I have set.*

*b*) in cases of assimilation (§ 19, 2), as יִתֵּן for יִנְתֵּן. In both these instances it is called *Daghesh compensative.*

*c*) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לִמֵּד *he has taught* (*Daghesh characteristic*).

The double consonant is actually and necessarily written twice, whenever a vowel sound, even the shortest (a vocal Sh°va) comes between. Hence this is done *a*) when a long vowel precedes, הוֹלְלִים which is read *hō-l°lim* (§ 26, Rem.), שֹׁמְמוּ; *b*) when a Daghesh has already been omitted, as הַלְלוּ *hă-l°lu* for הַלְּלוּ *hăl-l°lu; c*) when by composition the two consonants have come to stand together, but properly belong to two words, as יְבָרֶכְךָ (*he blesses thee*), יִקְרָאוּנְנִי (*they call me*), where ךָ and נִי are suffixes; *d*) when the form has come from another which has a long vowel, as קִלְלַת construct of קְלָלָה. Sometimes the same word is found in both the full form and the contracted, e. g. יְשֹׁדְדֵם Jer. v. 6, and יְשָׁדֵּם Prov. xi. 3, *Q°ri;* חָנְנֵנִי Ps. ix. 14, and חָנֵּנִי Ps. iv. 2.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Daghesh in such cases (*Daghesh euphonic*) is only occasional, as being less essential to the forms of words. It is employed,

*a*) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Daghesh forte conjunctive*), as מַה־זֶּה *what is this?* for מָה זֶה; קוּמוּ צְּאוּ *qū-mūts-ts°ū* (*arise! depart!*) Gen. xix. 14; וְאָכַלְתָּ שָּׁם Deut. xxvii. 7.*

In some instances words thus united are contracted into one, as מַזֶּה for מַה־זֶּה, מַלָּכֶם for מַה־לָּכֶם, מָה לָכֶם *what to you?* Is. iii. 15.

* Here belong such cases as גָּאֹה גָּאָה, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

Analogous to the above usage is the Neapolitan *le llagrime* for *le lagrime*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

*b*) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עִנְּבֵי for עִנְבֵי *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. ἀρισστος, τελεσσται, Ἀσσκληπιος (*Böckh*, *Corpus Inscr. Gr.* I. p. 42), and in German *anndere*, *unnsere* (for *andere*, *unsere*) as written in the time of Luther.

*c*) when it is inserted in the final tone-syllable of a sentence (§ 29, 4), in order that it may furnish a more firm support for the tone, e. g. נָתָ֫נּוּ for נָתָ֫נוּ *they give*, Ez. xxvii. 19, יִחֵ֫לּוּ for יִחֵ֫לוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Daghesh forte, in many cases where the analogy of the forms required it; viz.

*a*) always at the end of a word, because there the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone,* but like the English *all*, *call*, *small*. Instead, therefore, of doubling† the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. צָר for צַרּ; וַיְצָר for וַיְצַרּ. The exceptions are very rare, as אַתְּ *thou, f.*, נָתַתְּ *thou hast given*, Ez. xvi. 33.

*b*) *often* at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἄλτο Homeric for ἅλλετο); e. g. הַמְבַקְשִׁים for הַמְּבַקְשִׁים.

In these cases it may be assumed as a rule, that the *Daghesh* remains in the letter with *Sh<sup>e</sup>va* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. אֲכַפְּרָה *akhăpp<sup>e</sup>ra* (not אֲכַפְרָה *akhăphra*) Gen. xxxii. 21, כִּתְּתוּ Is. ii. 4, וַתְּדַבֵּר, וַתְּהִי. On the contrary, it is usually omitted in the preformatives יְ and מְ

* This distinction may be illustrated by the English words *small* compared with *swan*, and *boon* compared with *book*.—Tr.

† The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*) gen. *fellis*, *mel* gen. *mellis*; ancient German *val* (Fall) gen. *valles*.

in *Piel*, as וַיְדַבֵּר, הַמְדַבְּרִים; לַמְנַצֵּחַ for לַמְּנַצֵּחַ; so also in וַיְחִי, and in cases like הַלְלוּ for הַלְּלוּ, חִנְנִי for חָנְּנִי.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. עִמָּכֶם *with you* for עִמְּכֶם; סַבּוֹתָ for סַבְּתָ (§ 66, 4), יְקָבֻנוּ Is. lxii. 2.

*c*) In the gutturals (§ 22, 1).

Rem. In the later books we sometimes find *Daghesh* omitted, and then compensation made by lengthening the preceding vowel (comp. *mīle* for *mille*), as יְחִיתַן *he terrifies them* for יְחִתַּן (Hab. ii. 17), מוֹרִיגִים *threshing-sledges* for מוֹרִגִּים, 1 Chron. xxi. 23.

## Sect. 21.

## ASPIRATION AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (ב ג ד כ פ ת) with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13).* The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the *aspirates* take Daghesh lene:

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as עַל־כֵּן *ăl-kēn* (*therefore*), עֵץ פְּרִי *ēts p'rī* (*fruit tree*); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1. וַיְהִי כַּאֲשֶׁר *it happened, when*, Judges xi. 5; on the contrary וַיְהִי־כֵן *it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. שָׂרֵי בְּ Judges v. 15.

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connexion with a preceding vowelless consonant, e. g. קְטַלְתֶּם *ye have killed*, יִכְבַּד *he is heavy*, יֵשְׁתְּ *he drinks*. On the contrary, after

* Thus in Greek φ and χ were not at first included in the alphabet, and only the modern Greeks aspirate the letters β, χ, δ.

*vocal Sh'va* they take the soft pronunciation, e. g. זְבוּל *dwelling*, כָּבְדָה *she is heavy.*

Exceptions to No. 2 are:

*a*) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. רִדְפוּ (not רִדְפּוּ) from רְדֹף; מַלְכֵי (not מַלְכֵּי) formed immediately from מְלָכִים (on the contrary מַלְכִּי *măl-kî*, because it is formed directly from מֶלֶךְ *mălk*); בִּכְתָב (not בִּכְתָּב) from כְּתָב. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained.*

*b*) The form שָׁלַחַתְּ, where we might expect the feeble pronunciation of ת on account of the preceding vowel. But the original form was שָׁלַחְתְּ, and the relation of ת, notwithstanding the slight vowel-sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.

*c*) The כ in the *suffixes* ךָ-, כֶם-, כֶן-, has always its feeble sound, because *vocal Sh'va* is before it.

*d*) Also the tone appears at times to affect the division of a word into syllables, and consequently the sound of the aspirates, thus לִסְפּוֹת Num. xxxii. 14, but לִסְפּוֹתָהּ Ps. xl. 15; קָרְבָּן (*qŏrbân*), but הַקָּרְבָּן (in pause) Ez. xl. 43.

*e*) Finally, certain classes of forms are to be noticed, e. g. מַלְכוּת (*malᵉkhûth*), יַלְדוּת.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek θρίξ, τριχός.

## SECT. 22.

### PECULIARITIES OF THE GUTTURALS.

The four gutturals א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ה and ח, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte.* To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits Daghesh appears longer† in consequence of the omission; hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הָעַיִן *the eye* for הַעַּיִן; יֵאָמֵר for יֵאָּמֵר, &c. The harder gutturals ה and ח allowed a sharpening of the syllable, though orthography excluded

* A particularly instructive case occurs in § 45, 3.

† Comp. *terra* and the French *terre;* the Germ. *Rolle* and the French *rôle.*

*Dagh. f.* (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e.g. הַחֹ֫דֶשׁ *the month*, הַהוּא *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Dagesh forte implicitum*, *occultum*, or *delitescens;* e. g. אַחִים for אַחִּים *brothers;* פַּחִים *snares;* חַחִים *thorns*. See more in § 27, Rem. 2.

2. They are accustomed to take a short A sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

*a*) Before a guttural, *Pattach* is used instead of any other short vowel, as *ĭ*, *ĕ* (*Chireq parvum*, *Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); e. g. זֶרַע *seed* for זֶרֶע, שֵׁמַע *report* for שֵׁמֶע. This preference was yet more decisive when the form with Pattach was the original one, or was used in common with another. Thus in the *Imp.* and *Fut. Kal* of verbs; שְׁלַח *send*, יִשְׁלַח (not יִשְׁלֹח); *Pret. Piel.* שִׁלַּח (not שִׁלֵּח); נַעַר *a youth*, where Pattach in the first syllable is the original vowel; יַחְמֹד for יִחְמֹד.

*b*) But a strong and unchangeable vowel, as וֹ, וּ; ־ִי, (§ 25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *ă* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables and never under א. E. g. רוּחַ *rû*ᵃ*ch*, שָׁלוֹחַ *shā-lō*ᵃ*ch*, רֵיחַ *rê*ᵃ*ch*, רֵעַ *rē*ᵃ, גָּבוֹהַּ *gā-bhō*ᵃ*h*, הִשְׁלִיחַ *hĭsh-lî*ᵃ*ch*, &c.

For the same reason the Swiss pronounces *ich* as *i*ᵃ*ch*, and the Arabian מסיח *mesî*ᵃ*h*, though neither *writes* the supplied vowel. [Analogous to to this is our use of a *furtive e* before *r* after long *ē*, *ī*, *ū*, and the diphthong *ou;* e. g. *here* (sounded *hē*ᵉ*r*), *fire* (*fī*ᵉ*r*), *pure* (*pū*ᵉ*r*), and *our* (*ou*ᵉ*r*).]

The *Pattach furtive* falls away when the word receives an accession at the end, e. g. רוּחַ, רוּחִי, where the ח is made the beginning of the new syllable.

The LXX write ε instead of Pattach furtive, as נֹחַ *Νῶε*.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. נְעַר for נֵעֶר; פֹּעַל for פֹּעֶל. The *A* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Fut. of verbs,

e. g. יִצַּק, יִצַּק. If, however, another vowel serves at all to *characterize* the form, it is retained, as יִלָּחֵם, וַיָּחֶל not וַיָּחַל.

2. Seghol is used instead of Pattach both *before* and *under* the guttural, but only in an initial syllable, as יֶחְבַּשׁ, חֶבְלֵי. Without the guttural these forms would have Chireq in place of Seghol.

When the syllable is sharpened by Daghesh, the more slender and sharp Chireq is retained even under gutturals, as הִלֵּל, חִנֵּה, חִטֵּה; but when the character of the syllable is changed by the falling away of Daghesh, the Seghol, which is required by the guttural, returns, e. g. חִזָּיוֹן, const. state חֶזְיוֹן; חִזָּיוֹן, חֶזְיוֹן.

3. Instead of *simple Sh<sup></sup>va vocal*, the gutturals take a *composite Sh<sup></sup>va* (§ 10, 2), e. g. אֶקְטֹל, עֲמֹד; יַעֲקֹב, יַעֲקֹב. This is the most common use of the composite Sh<sup></sup>vas.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh<sup></sup>va*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שָׁלַחְתָּ (*thou hast sent*). But when the syllable stands *before* the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh<sup></sup>vas*), which has the same sound as the full vowel preceding, as יַחֲשֹׁב (also יַחְשֹׁב), יַחֲשִׁיךְ also יַחְשִׁיךְ), יֶחֱזַק (also יֶחְזַק); this composite Sh<sup></sup>va is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g, יֶחֶזְקוּ, יַעַבְדוּ *yŏ-ŏbh'dhū* (from יַעֲבֹד), יַהַפְכוּ *yăhăph'khū* (from יַהֲפֹךְ).

Rem. 1. *Simple Sh<sup></sup>va* under the gutturals, the Grammarians call *hard* (דָּגֵשׁ), and the *composite Sh<sup></sup>vas* in the same situation *soft* (רָפֶה). See observations on verbs with gutturals (§§ 61–64).

2. Respecting the choice between the three composite Sh<sup></sup>vas it may be remarked, that

*a*) ח, ה, ע, at the beginning of words prefer (ֲ), but א (ֱ), e. g. חֲמוֹר, הֲרֹג, אֱמוֹר. But when a word receives an accession at the end, or loses the tone, א also takes (ֲ), as אֱלֵי *to*, אֲלֵיכֶם *to you;* אֱכֹל *to eat*, but אֲכָל־ Gen. iii. 11. Comp. § 27, Rem. 5.

*b*) In the middle of a word, the choice of a composite Sh<sup></sup>va is regulated by the vowel (and its class) which another word of the same form, *but without a guttural*, would take before the Sh<sup></sup>va; as *Pret. Hiph.* הֶעֱמִיד (according to the form הִקְטִיל), *Inf.* הַעֲמִיד (conformed to הַקְטִיל), *Pret. Hoph.* הָעֳמַד (conformed to הָקְטַל).

For some further vowel changes in connexion with gutturals, see § 27, Rem. 2.

5. The ר, which the Hebrew uttered also as a guttural (§ 6,

2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2: viz.

*a*) The exclusion of Daghesh forte; in which case the vowel before it is always lengthened, as בֵּרַךְ for בִּרַּךְ, בָּרֵךְ for בַּרֵּךְ.

*b*) The use of *Pattach** before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיַּרְא *and he saw* from יִרְאֶה; וַיָּסַר for וַיָּסָר *and he turned back*, and for וַיָּסֵר *and he caused to turn back*.

Unfrequent exceptions to the principle given under letter *a* are מָרָּה *mŏr-rā*, Prov. xiv. 10; שָׁרֵּךְ *shŏr-rĕkh*, Ezek. xvi. 4, where ר is notwithstanding doubled (also in Arabic it admits of doubling, and the LXX write שָׂרָה Σάῤῥα). There are some other cases in which no lengthening of the vowel has taken place, as מִרְדַּת (for מְרָדַת) 2 Sam. xviii. 16.

## Sect. 23.

## OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלֵא *he has filled*, הִיא *she*, מְצֹא *to find*, הוּא *he*; מָצָאתָ, תִּמְצֶאנָה. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מָצָא for מָצַא, יִמְצָא for יִמְצַא.

2. On the contrary א generally retains its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאֲסוּ *they have rejected*, לֶאֱכֹל *for to eat*. Yet even in this position it sometimes loses its consonant sound, when it follows a short vowel or a half-vowel (*vocal Sh'va*) in the middle of a word: for then the vowel *under* א is either shifted back so as to be united with the vowel *before* it into a long sound, as לֵאמֹר for לֶאֱמֹר, יַאצֵל for יַאֲצֵל, also יֹאכַל with *â* changed to *ô*) for יֶאֱכַל; or it wholly displaces it, as in בְּרָאם for בְּרָאָם Neh. vi. 8, חֹטִאים (*chôtîm*) for חֹטְאִים (*sinning*) 1 Sam. xiv. 33, מָאתַיִם (*two hundreds*) for מְאָתַיִם, רָאשִׁים (*heads*) for רְאָשִׁים.

* The preference of *r* for the vowel *a* is seen also in Greek, e. g. in the feminine of adjectives ending in ρος, as ἐχθρά for ἐχθρή from ἐχθρός.—Tr.

Sometimes there is a still greater change in the word, as יִשְׁמָעֵאל for יִשְׁמָעֵאל, מְלָאכָה (*business*) for מַלְאָכָה. Sometimes also the vowel before א remains short when it is *ā*, e. g. וַאדֹנָי for וַאֲדֹנָי, לַאדֹנָי for לַאֲדֹנָי, לִקְרַאת for לִקְרָאת.

3. Instead of the א thus quiescing in *Cholem*, *Tsere*, and *Chireq*, we often find written, according to the nature of the sound, one of the vowel letters ו and י, e. g. בּוֹר for בּאֹר (*cistern*), רֵים (*buffalo*) for רְאֵם, רִישׁוֹן (*the first*) for רִאשׁוֹן Job viii. 8, comp. לוֹ for לֹא (*not*) 1 Sam. ii. 16 *K'thibh;* at the end of a word ה also is written for א, as יְמַלֶּה (*he fills*) for יְמַלֵּא Job viii. 21.

4. Finally, such an א sometimes falls altogether away, e. g. יָצָתִי (*I went forth*) for יָצָאתִי, מָלֵתִי (*I am full*), Job xxxii. 18, for מָלֵאתִי, אֹמַר (*I say*) constantly for אֹאמַר, לְהַשּׁוֹת (*to lay waste*) 2 Kings xix. 25, for לְהַשְׁאוֹת Is. xxxvii. 26.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography א serves also to indicate the lengthened *â;* but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *A*-sound, as קָאם Hos. x. 14, for the usual קָם (*he stood up*). Hebrew orthography generally omits, in this case, the prolonging letter (§ 8, 3).

2. In Syriac א even at the beginning of words cannot be spoken with a half-vowel (*vocal Sh'va*), but always receives a full vowel, usually *E*, as אֲכַל in Syr. *ekhal.* Accordingly in Hebrew also, instead of a *composite Sh'va* it receives, in many words, the corresponding long vowel, as אֵזוֹר *girdle* for אֲזוֹר, אֹהָלִים *tents* for אֳהָלִים, אֻרְוֹת *stalls* for אֲרָוֹת.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ו (not being part of the root), as הָלְכוּא for הָלְכוּ (*they go*), Josh. x. 24, אָבוּא (*they are willing*), Is. xxviii. 12. Similar are נָקִיא for נָקִי *pure*, לוּא for לוּ *if*, אֵפוֹא for אֵפוֹ. The case is different in הוּא and הִיא, see § 32, Rem. 6.

5. The ה is stronger and firmer than א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant sound of the ה at the end of a word is given up, and ה (without Mappiq, or with Raphe

* A very few examples are found in *proper names*, as עֲשָׂהאֵל, פְּדָהצוּר, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, יְפֵה־פִיָּה Jer. xlvi. 20, is also in the printed text divided by *Maqqeph*, in order to bring the *quiescent* ה at the end of a word

ה) then remains only as representative of the final vowel, e. g. לָהּ (*to her*), Num. xxxii. 42, for לָהּ; Job xxxi. 22; Ex. ix. 18. At the beginning of a syllable the ה often disappears and is omitted in writing, as לַבֹּקֶר (*in the morning*) for לְהַבֹּקֶר, בָּאָרֶץ (*in the land*) for בְּהָאָרֶץ, יְהוֹנָתָן contracted יוֹנָתָן. In these cases of contraction, the half-vowel ' (ְ) *before* ה is displaced by the full vowel *under* it. In other cases, however, the vowel *under* ה is displaced by the one *before* it, as בָּם (*in them*), from בָּהֶם; or both are blended into a diphthong, as סוּסוֹ (also סוּסֹה) from סוּסֵהוּ, קְטָלוֹ from קְטָלָהוּ.

Rem. According to this, the so called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant הּ. But usually it serves quite another purpose, namely, to represent final *ā*, as also *ō*, *ē*, and *ĕ* (Seghol), e. g. אִשָּׁה, גָּלָה, גָּלֹה, יִגְלֶה. In connexion with *ō* and *ē* it is occasionally changed for ו and י (רָאֹה=רָאוֹ, חַכֵּה=חַכֵּי Hos. vi. 9), and in all cases for א according to later Aramæan orthography, particularly in connexion with *ā*, e. g. שֵׁנָא (*sleep*), Ps. cxxvii. 2, for שֵׁנָה, נָשׁא (*to forget*), Jer. xxiii. 39, for נָשֹׁה, &c.

## Sect. 24.

## CHANGES OF THE FEEBLE LETTERS ו AND י.

The ו [the sound of which is probably between our *w* and *v*] and the י [our *y*] are as consonants so feeble and soft, approaching so near to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflexions of words. This is especially important for the form and inflexion of the feeble stems, in which a radical ו or י occurs (§ 68, &c., § 84, III.—VI.).

1. The cases where ו and י lose their power as consonants and flow into vowel-sounds, are principally only in the middle and end of words, their consonant-sound being nearly always heard at the beginning. These cases are chiefly the following:

*a*) When ו or י stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus הוּשַׁב for הֻוְשַׁב or הֻוְשַׁב; יִיקַץ for יִיְקַץ; בִּיהוּדָה for בִּיְהוּדָה;

so also at the end of the word, e. g. יִשְׂרְאֵלִי *yisrâēlî* (properly, *-liy*, hence *fem. -liyya*), עָשׂוּ (*made*, Job xli. 25, for עָשׂוּי (comp. עֲשׂוּוֹת 1 Sam. xxv. 18, *K'thibh*). After homogeneous vowels, particularly pure *u* and *i*, ו and י constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלֵו *quiet*, זִו *May month*, גּוֹי *nation*, גָּלוּי *disclosed*. But with short *a*, ו and י mostly form a diphthongal *ô* and *ê*, see below No. 2, *b*.

*b*) Somewhat less frequently when a vocal *Sh'va* precedes, and such syllables are formed as *q'vom*, *b'vo*. Hence בּוֹא for בְּוֹא, קוֹם for קְוֹם. But י and ו always quiesce when they stand at the end of a word and are preceded by a Sh'va; as יְהִי for יְהְי (from יִהְיֶה), פְּרִי *fruit* for פֶּרְי.

*c*) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם for קָוֹם, קִים for קָוִם. Comp. [*parvum* contr. *parum*], *mihi* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, י is sounded, even at the beginning of words, merely as *i*, not as יְ or יִ (like *e* for אֶ); and so in the LXX יְהוּדָה is written Ἰουδά, יִצְחָק, Ἰσαάκ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Sh'va, e. g. בִּיתְרוֹן for בְּיִתְרוֹן Eccles. ii. 13, וִיחַלּוּ (in some editions) for וְיִחֲלוּ Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down:

*a*) When the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as יִיטַב for יִיְטַב (analogous form יִקְטֹל); הוּשַׁב (*habitare factus est*) for הֻוְשַׁב.

*b*) When a short *a* stands before י and ו, there arise diphthongal *ê* and *ô* (according to § 7, 1); thus הַיְטִיב becomes הֵיטִיב; הוֹשִׁיב, הַוְשִׁיב; עוֹלָה, עַוְלָה.*

*c*) But when the vowel-sign is heterogeneous, and at the same

* Instances in which no contraction takes place after a short *a* are מַיְמִינִים 1 Chron. xii. 2; אַיְסִירֵם Hos. vii. 12; שַׁלְוְתִּי Job iii. 26. At times both forms are found, as עַוְלָה and עוֹלָה *evil*; חַי (*living*), construct state חֵי. Analogous is the contraction of מָוֶת *death*, constr. מוֹת, עַיִן *eye*, constr. עֵין.

time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יְוָרֵשׁ becomes יִירַשׁ; קָוַם becomes קָם *qâm*; גָּלַי and שָׁלַו become גָּלָה and שָׁלָה.*

An original ־ַי at the end of words becomes
*a*) ־ֶה (for ־ֶי is never written at the end of a word), when the impure sound *ä* must be used; e. g. יִגְלֶה for יִגְלַי (§ 74, 1); מַרְאֶה *form* for מַרְאַי; שָׂדַי *field* (poet.), common form שָׂדֶה.†
*b*) ־ָה, when the *A*-sound predominates, and is characteristic of the form; as גָּלָה, גָּלָה, גָּלָה for גָּלַי, גָּלַי, גָּלַי.

## Sect. 25.

## UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and completeness, only from the nature of the grammatical forms and from a comparison with the Arabic, in which the vowel system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely, *î*, *û*, *ê*, *ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *î* and *ê* by י, *û* and *ô* by ו, with their appropriate vowel-signs, thus ־ִי, ־ֵי, וּ, וֹ, as in מָשִׁיחַ *anointed*, הֵיכָל *palace*, זְבוּל *dwelling*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) may in general be regarded as an exception, e. g. מָשִׁחַ for מָשִׁיחַ, קֹלֹת *voices* for קוֹלוֹת, זְבֻל for זְבוּל; so also may the contrary case, when now and then a merely rhythmical long vowel of these two classes is written *fully*, e. g. יִקְטוֹל for יִקְטֹל.

2. The unchangeable *â* has in Hebrew, as a rule, no repre-

* The Arab writes in this case, etymologically, גַּלַי, but speaks *gala*. So the LXX write סִינַי, Σινᾶ. But for שָׁלַו is *written* in Arabic שלא.

† When any addition is made, at the end, to these forms in ־ֶה, the original ־ַי is frequently restored. See § 91, 9, Rem.

sentative among the consonants, though in Arabic it has, namely the א, which occurs here but very seldom (§ 9, 1, § 23, 4, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms, see § 83, Nos. 6, 13, 28.

The numerous cases, where the א is connected with a foregoing vowel only by accident, do not belong here, e. g. מָצָא *he found*, מָצְאָה *she found*, מְצֹא *to find*, מְצֹאִי *my finding*.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. גַּנָּב *thief*, likewise in every closed syllable, when another of the same kind follows, e. g. מַלְבּוּשׁ *garment*, אֶבְיוֹן *poor*, מִדְבָּר *wilderness*.

4. So are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הָרֲרֵי־אֵל for הַרְרֵי־אֵל *mountains of God;* בֹּרַךְ for בֻּרַּךְ *he has been blessed.*

## Sect. 26.

### OF SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

In order to survey the laws according to which the long and short vowels are chosen or exchanged one for another, it is necessary to learn the *theory of the syllable*, on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1; and, partly, to its close (its *final* sound) as in Nos. 2—7. The latter view is of chief importance.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant;* and there are no syllables in the language which begin with a vowel. The single exception is וּ (*and*), in certain cases for וְ, e. g. in וּמֶלֶךְ.* The word אָמַר is no exception, because the א has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end

*a*) With a vowel, and is then called an *open* or *simple* syllable, e. g. in קָטַלְתָּ the first and last are open. See No. 3.

* It may be questioned whether וּ in the above position be a real exception; for וּמֶלֶךְ ought probably to be pronounced *wŭmălĕkh* (not *ŭmălĕkh*), the ו retaining its feeble consonant sound before the *Shureq*.—Tr.

*b*) With a half-vowel or vocal Sh*e*va, as *p*ᵉ in (פְּרִי *p*ᵉ*rī* (*fruit*), *ch*ᵃ in חֲצִי *ch*ᵃ*tsī* (*half*), *t*ᵉ in קָטְלוּ *qā-t*ᵉ*-lū*. Such we call *half-syllables*, see No. 4.

*c*) With one consonant: a *closed* or *mixed* syllable, as the second in קָטַל, לֵבָב. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קִטֵּל *qĭt-tēl*, see No. 6.

*d*) With two consonants, as קָטַלְתְּ. We shall now (in Nos. 3–7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,* whether they have the tone, as בָּךְ *in thee*, סֵפֶר *book*, קֹדֶשׁ *sanctuary*, or not, as קָטַל, לֵבָב *heart*, יִרְאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel, e. g. לָהֶם, יָקוּם, קָטַל, לֵבָב.†

*Short* vowels in *open* syllables occur only in the following cases:—

*a*) In dissyllabic words formed by means of a helping-vowel (§ 28, 4) from monosyllables (*Segholates*), as מֶלֶךְ, נַעַר *youth*, בַּיִת *house*, יֶרֶב, from מַלְךְּ, נַעְר, בַּיְת, יַרְבְּ. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in יָרֶב another form for יֶרֶב (§ 74, Rem. 3, *b*);

*b*) In certain forms of the *suffixes*, as קְטָלַנִי, דְּבָרְךָ (from דְּבָרְךָ);

*c*) Before the so-called *He local*, which has not the tone (§ 88, 2), e. g. כַּרְמֶלָה *towards Carmel*, מִדְבָּרָה *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, namely

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* This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as ἐγένετο, Arab. *qătălă*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

† The Arab has for this pretonic vowel constantly a short vowel: the Chaldæan only a *vocal Sh*ᵉ*va*, לְהוֹן *to them*, יְקוּם, קְטַל, לְבַב, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, *a*). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of Shᵉva, on account of the tone on the following syllable; but it originally belongs to this place, and the circumstance of its standing before the tone-syllable only causes it to remain, whilst it is reduced to a vocal Shᵉva upon the shifting forward of the tone.

*d*) In these connexions ־ָו, ־ֵי, ־ֵיו, as טַעְמוֹ *his taste*, יֶאְסֹר *he will bind*, פָּעֳלוֹ *his deed;* and

*e*) In some other forms of the *Segholates*, as פָּעָלְךָ *pŏ-ŏlᵉkhā* (*thy deed*), שָׁרָשִׁים *shŏ-rāshîm* (*roots*), comp. page 47.

The first syllable in חֳרָרִים, חֹדֶשׁ, and similar forms, does not come under this, but under No. 6. below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Shᵉva*, § 10, 1, 2). They are so short and so unfit to stand by themselves, that they constantly lean on the stronger syllable that follows, e. g. לְחִי (*cheek*) *lᵉchî*, יִלְמְדוּ *yil-mᵉdhū*, חֳלִי (*sickness*) *chᵒlî*, פָּעֳלוֹ *pŏ-ᵒlō*. The modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows [thus they regard לְחִי as forming but one syllable *lᵉchî*, and not two *lᵉ-chî*]. The half vowel is certainly not fit to serve as the final sound of a full syllable; and according to the pronunciation handed down to us, this syllable with Shᵉva is obviously of a different sort from the open syllable with full vowel (No. 3). But yet that half-vowel is in general but a shortening of an original long vowel, which is commonly still to be found in Arabic; and even the Jewish grammarians, from whom the vowels and accents came, have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears from the use of *Methegh* (see § 16, 2, *b*). Such syllables may be called *half-syllables*.

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,* as מַלְכָּה *queen*, חֶשְׁבּוֹן *understanding*, חָכְמָה *wisdom;* וַיָּסַר *and he turned back*, וַיָּקֶם *and he set up*, וַיָּקָם *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g. חָכַם *he was wise*, חָכָם *wise;* yet of the short vowels only *Pattach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are דָּבָר, קָטֵל, יִקְטֹל; in the last but one, קְטֹלְנָה, קְטַלְנָה. Examples of short vowels, קָטַל, אַתֶּם, שֶׁכֶם; in the penultima, יִקְטְלֶנּוּ, קְטַלְתֶּם.

* There are some exceptions, when a word loses the tone through *Maqqeph*, as כְּתָב־חֻקָּה (*kᵉthābh*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (*ĭ*) occurs only in the particles אִם and עִם, which, however, are mostly toneless because followed by *Maqqeph*.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as אִמִּי *ĭm-mī*, כֻּלִּי *kŭl-lī*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as סַבּוּ, הִנְּנוּ, or long, as שַׁמָּה, הֵמָּה.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as קָטַלְתְּ, וַיֵּשְׁבְּ, yet sometimes also *Tsere*, as נֵרְדְּ, וַיֵּבְךְּ. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sh'va* after a short vowel belongs to the foregoing syllable and is *quiescent*, as מִרְמָה *mir-mā;* but after a long vowel, to the following, and is *vocal* (§ 10, 1), as קוֹטְלָה *qō-t'-lā*, הוֹלְלִים *hō-l'līm*. The *composite Sh'va* belongs always to the following syllable, as פָּעֳלוֹ *pō-ŏlō*, even after a short vowel, as טַעֲמוֹ *tă-ămō*, אָהֳלוֹ *ō-hŏlō*.

## Sect. 27.

## CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflexion of words, we may lay down these *fundamental principles*,

*a*) That they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. דָּבָר, דְּבַר; זִכָּרוֹן, זִכְרוֹן; חִזָּיוֹן, חֶזְיוֹן.

*b*) That they are usually made within the limits of one and the same vowel-class [§ 8]. Thus *ā* may be shortened into *ă* and *ä*, *ē* into *ĭ* and *ĕ*, *ō* into *ŏ* and *ŭ;* and with the same limitation the short vowels may become long. But such a change as turning *a* into *u* can never take place.

The most material exception consists in the approximation of the first vowel-class to the second by attenuating *Pattach* into *Chireq* and *Seghol*, see below Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, namely,

| Long vowels (by the influence of the tone). | Corresponding short vowels |
|---|---|
| ◌ָ ā | ◌ַ ă |
| ◌ֵ ē | { ◌ֶ ă, ĕ<br>{ ◌ִ ĭ |
| ◌ֹ ō | { ◌ָ ŏ (*Qamets chatuph*)<br>{ ◌ֻ ŭ |

To these add the half-vowels or Sh<sup>e</sup>vas ◌ְ, ◌ֲ, ◌ֱ, ◌ֳ, as the utmost shortenings.

Let the student compare here again what was said in § 9 on the character and value of the several vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26 the following changes occur:—

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, יָד *hand* becomes יַד, as יַד־יְהוָֹה *hand-of-Jehovah;* בֵּן *son*, בֶּן־הָאָדָם *son-of man;* כֹּל *whole*, כָּל־הָעָם *the whole-of-the-people;* also when the tone is moved backwards, e. g. יָקֹם, וַיָּקָם; יֵלֵךְ, וַיֵּלֶךְ. Farther, when an open syllable with a long vowel becomes by inflexion a closed one, e. g. סֵפֶר *book*, סִפְרִי *my book;* קֹדֶשׁ *sanctuary*, קָדְשִׁי *my sanctuary*. In these cases *Tsere* (ē) passes over into *Seghol* (ĕ) or *Chireq* (ĭ), *Cholem* (ō) into *Qamets-chatuph* (ŏ). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbuts*, as אֵם *mother*, אִמִּי *my mother;* חֹק *statute*, fem. חֻקָּה.

The short vowels ĭ and ŭ are more pure, and hence pass for shorter than ĕ and ŏ.

2. On the contrary, a short vowel is changed into a corresponding long one:—

*a*) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל, קְטָל|וֹ *he has killed him;* הַב, *Plur.* הָ|בוּ *give ye.*

*b*) When a syllable, which should be sharpened by *Daghesh*

*forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, *a*).

*c*) When it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as מָצָא for מָצַא *he has found.*

*d*) When the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the division of syllables, either pass over into a half-vowel (vocal Sh^e^va), or even wholly *fall away*, and make room for the mere syllable-divider (silent Sh^e^va), e. g. שֵׁם (*name*), pl. שֵׁמוֹת become שְׁמִי (*my name*) and שְׁמוֹתָם (*their names*). Whether the vowel remains, or is changed into a half-vowel, or quite falls away (דָּם, דָּמִי; שֵׁם, שְׁמִי), and which of the two vowels in a monosyllable disappears, must be determined by the nature of the word; but in general it may be said, that in the inflexion of nouns the first vowel is usually shortened, as יָקָר (*dear*), *fem.* יְקָרָה *y^e^qârâ;* in the inflexion of verbs, the second, as יָקַר (*he is dear*), *fem.* יָקְרָה *yâq^e^râ.* Thus we have a half-vowel in place of

*a*) *Qamets* and *Tsere* in the first syllable (principally in the inflexion of nouns), as דָּבָר *word, plur.* דְּבָרִים; גָּדוֹל *great, fem.* גְּדוֹלָה; לֵבָב *heart,* לְבָבִי *my heart;* תָּשׁוּב *she will return,* תְּשׁוּבֶינָה* *they* (*fem.*) *will return.*

*b*) The short or merely tone-long vowels, *a*, *e*, *o*, in the last syllable, especially in the inflexion of verbs, E. g. קָטַל, *fem.* קָטְלָה *qât^e^lâ;* קוֹטֵל, *plur.* קֹטְלִים *qôt^e^lîm;* יִקְטֹל, יִקְטְלוּ *yiqt^e^lû.* The *Seghol* as a helping-vowel falls quite away (becomes silent Sh^e^va), e.g. מֶלֶךְ (for מַלְךְ), מַלְכִּי. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as יָשׁוּב, יָשׁוּבוּ; כַּרְמֶל, כַּרְמֶלָּה.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be shortened so that the first becomes *ĭ* and the second quite falls away. From דָּבָר we have in the *plur.* דְּבָרִים, and with a grave *suffix* [i. e. one that always has the tone] this becomes דִּבְרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ă* into *ĭ* see especially in Rem. 3 below.

* The vowel, which here disappears on the shifting of the tone forward, is the so-called *pretonic vowel* in an open syllable, concerning which see in § 9, 1, 2 and § 26, 3.

Some other vowel-changes, mostly with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal וֹ *ô* (from *au*), as also the *ô* sprung from the firm *â* (§ 9, 10, 2), is longer than וּ *û;* and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. נָקוֹם, נְקוּמוֹת (see Paradigm *M. Niph.*); מָנוֹס *flight, fem.* מְנוּסָה, with *suff.* מְנוּסִי; מָתוֹק *sweet, fem.* מְתוּקָה. The וּ stands sometimes even in a sharpened syllable, הוּפָּה Ps. cii. 5, חוּקֵּי Ez. xx. 18. The same relation exists between ־ֵי *ê* and ־ִי *î*.

On the contrary וּ *û* is shortened into *ŏ*, which appears in the tone-syllable as a tone-long *o* (*Cholem*), but on the removal of the tone becomes again *ŏ* (*Qamets-chatuph*), as יָקוּם (*he will rise*), יָקֹם (jussive: *let him rise*), וַיָּקָם (*and he rose up*), see Parad. *M. Kal.* So also ־ִי becomes a tone-long *Tsere* (*ē*), and in the absence of the tone, *Seghol* (*ĕ*), as יָקִים (*he will set up*), יָקֵם (*let him set up*) וַיָּקֶם (*and he set up*), see Parad. *M. Hiphil.*

2. From a *Pattach* (*ă*) in a closed syllable there arises a *Seghol* (*ĕ*), through a farther shortening or rather weakening of the sound. This happens,

a) *Sometimes* when the tone hastens on to the following syllable, as יֶדְכֶם *your hand* for יַדְכֶם, אֶבְיָתָר (*prop. n.*) for אַבְיָתָר; especially when a *Daghesh f.* is omitted in a letter which would regularly close a sharpened syllable, as אֲכֶלְךָ Ex. xxxiii. 3 for אֲכַלֶּךָ *I destroy thee*, יְחֶזְקֵאל *Ezekiel* for יְחַזְּקֵאל (*whom God strengthens*).

b) *Necessarily* and always when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus always ־ֶחָ for ־ַחָּ (־ַחָ), e. g. אֶחָיו *his brothers* for אַחָּיו, from אַחִים; הֶחָזוֹן *the vision;* כֶּחָשׁ *false* for כַּחָשׁ, and so always with ח. With ה and ע the *Seghol* is used only where a greater shortening is required on account of the distance of the tone, hence הֶהָרִים for הַהָרִים *the mountains*, but הָהָר *the mountain;* הֶעָוֹן *the misdeed*, but הָעָם *the people.* Before א and ר, where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* is almost constantly used, as הָאָבוֹת *the fathers*, הָרָקִיעַ *the firmament;* yet הֶאָנֹכִי *num ego?*

c) In syllables properly ending with two consonants, e. g. כַּלְבּ (also in Arabic pronounced *kălb*) for which we get first כַּלֶב, and then with a *helping Seghol* (§ 28, 4) כֶּלֶב; יַגְל (jussive in *Hiphil* from גָּלָה), then יַגֶל, and finally יֶגֶל*.

3. In a closed (and sharpened) syllable, which loses the tone, *ă* is at times attenuated into *ĭ*, e. g. דִּמְכֶם *your blood* for דַּמְכֶם, מִדּוֹ *his measure* for מַדּוֹ; יָלַדְתִּי *I have begotten*, יְלִדְתִּיךָ *I have begotten thee.*† Comp. above דִּבְרֵיהֶם.

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* So the LXX also speak Μελχισεδέκ for מַלְכִּי־צֶדֶק.

† Analogous to this attenuating of *ă* into *ĭ* is the Latin *tango, attingo; laxus, prolixus;* and to that of *ă* into *ĕ* (in Rem. 2) the Latin *carpo, decerpo; spargo, conspergo.*

4. The *Seghol* arises, besides the cases given above in Rem. 2, also
*a*) From the weakening of *ā* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome;* Arab. חליפה read *khalifè*), as מֶה and מָה *what?* (§ 37, 1) see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.
*b*) Even from the weakening of *u*, as אַתֶּם (*you*) from the original *attum* (Arab. *antum*), see § 32, Rem. 5; לָהֶם (*to them*) from the original *lahum*. Comp. page 40.

5. Among the half-vowels, ( ֱ ) is shorter and lighter than ( ֲ ) and the group ( ֶ ֱ ) than ( ֲ ַ ), e. g. אֱדוֹם *Edom*, אֲדֹמִי *Edomite;* אֱמֶת *truth*, אֲמִתּוֹ *his truth;* נֶעְלָם *hidden*, *plur.* נֶעֱלָמִים; הֶעֱבַרְתִּי; וְהַעֲבַרְתִּי.

## Sect. 28.

## RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal Sh<sup>e</sup>va), and there comes another half-syllable before it, then this latter receives instead of the Sh<sup>e</sup>va an ordinary short vowel, which is regularly *ĭ* (Chireq), but with gutturals *ă* (Pattach). E. g. נְפֹל (to fall) *n<sup>e</sup>phōl*, with the preposition בְּ not בְּנְפֹל *b<sup>e</sup>n<sup>e</sup>phōl*, but בִּנְפֹל *bĭn<sup>e</sup>phōl;* so also כִּנְפֹל *kĭn<sup>e</sup>phol* for כְּנְפֹל; לִפְרִי for לְפְרִי; בִּיהוּדָה (whence בִּיהוּדָה according to § 24, 1) for בְּיְהוּדָה; הַמְעַט (*num parum* est?) *hăm<sup>e</sup>at* for הֲמְעַט *h<sup>e</sup>m<sup>e</sup>at*. At times another division of syllables takes place, so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as לִנְפֹּל *lĭn-pōl* Num. xiv. 3, כִּזְכֹּר Jer. xvii. 2.

A similar process occurs in the body of a word, as רִשְׁפֵי *rish<sup>e</sup>phè* and רִשְׁפֵּי *rishpè*, אַנְשֵׁי from אֲנָשִׁים; yet here the initial vowel comes immediately from a full vowel, and is more like *ĭ* in דִּבְרֵיהֶם (§ 27, 3).

In Syriac, the usual vowel here is *ă* (*ĕ*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has always a firm short vowel for the vocal Sh<sup>e</sup>va.

2. When the second of the two consonants is a guttural with *composite Sh<sup>e</sup>va*, then the first takes, instead of simple Sh<sup>e</sup>va, the short vowel with which the other is compounded, so that we get the groups ַ ֲ, ֶ ֱ, ָ ֳ, e. g. כַּאֲשֶׁר *how*, לַעֲבֹד *to serve*, לֶאֱכֹל *to eat*, בָּחֳלִי *in sickness*, for כְּאֲשֶׁר, לְעֲבֹד, לְאֱכֹל, בְּחֳלִי. The new vowel in such cases has *Methegh* according to § 16, 2, *a*.

3. When the first *Sh<sup>e</sup>va* is composite and stands after an open syllable with a short vowel, then it is changed into the

short vowel with which it is compounded, e. g. יַעֲמְדוּ *yăăm'dhû* for יַעַמְדוּ *they will stand,* נֶהֶפְכוּ *nĕhĕph'khû* for נֶהְפְכוּ *they have turned themselves,* פָּעָלְךָ *pŏŏl'kha* (*thy work*).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), namely, בּ, דּ, ךּ, תּ,* e. g. יַשְׁטְ *let him turn aside,* וַיַּשְׁקְ *and he watered,* קָטַלְתְּ *thou* f. *hast killed,* וַיֵּבְךְּ *and he wept,* יֵרְדְּ *let him rule,* וַיִּשְׁבְּ *and he took captive.* This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping vowel,* which is mostly *Seghol,* but *Pattach* under gutturals,† and *Chireq* after י, e. g. וַיָּגֶל for וַיִּגְלְ; קֹדֶשׁ for קֹדְשׁ; נַעַר for נַעְרְ; שָׁלַחַתְּ‡ for שָׁלַחְתְּ; בַּיִת for בַּיְתְ. Compare German *Magd* and the old form *Măged.* These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *furtive,* a term which should be restricted to the *Pattach* sounded before a final guttural, according to § 22, 2, *b.*

5. Full vowels rise out of half-vowels also by reason of the *Pause,* see § 29, 4.

## SECT. 29.

### OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבָר; דְּבָרוֹ, קְטַלְתֶּם

* There is no instance of a similar use of גּ and ףּ, which would in that case likewise require Daghesh. [But see תּוֹסְףְּ in Prov. xxx. 6.]

† With the exception, however, of א, as פֶּרֶא *wild ass,* דֶּשֶׁא *fresh grass.* On account of the feeble sound of the א the helping-vowel may also be omitted, as חֵטְא *sin,* גַּיְא *valley.*

‡ In this and the analogous examples (§ 64, 2) *Daghesh lene* remains in the final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pattach* has a very short sound, and at the same time to suggest שָׁלַחְתְּ as the original form. (Accordingly לָקַחַתְּ *thou hast taken* is distinguished also in pronunciation from לָקַחַת *ad sumendum.*) The false epithet *furtive* given to this helping-vowel, in connexion with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake which long had its defenders, namely, that שָׁלַחַתְּ should be read *shalăacht;* although such words as שַׁחַת, נַחַל were always correctly sounded *shăchăth, năchăl* not *naachl.*

(the last two examples have it even on additions to the root); less frequently on the penultima, as in מֶ֫לֶךְ, לַ֫יְלָה *night*, קָטַ֫לְתָּ.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voces penacutæ*); for the sake, however, of calling attention to these words, they chiefly are marked in this book with ֫, as sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syrians accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בָּרָא *bréshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר, דְּבָרִים, דִּבְרֵיכֶם; קֹדֶשׁ, קֳדָשִׁים; קָטַלְתָּ, קְטַלְתָּהוּ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, *b*.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

*a*) In certain cases where a syllable is prefixed, as יֹאמַר *he will say*, וַיֹּאמֶר *and he said;* יֵלֵךְ *he will go*, וַיֵּלֶךְ *and he went;* יָקֻם, וַיָּקָם; even when the syllable is not closely attached to the word, as תּוֹסֵף, אַל־תּוֹסַף *do not add*.

*b*) When a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. אִוָּ֫לֶד בּוֹ Job iii. 3, for אִוָּלֵד בּוֹ; הוֹלֶם פָּ֫עַם Is. xli. 7, for הוֹלֵם פָּעַם; Gen. i. 5; iii. 19; iv. 17; Job xxii. 28; Ps. xxi. 2.

*c*) In *pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Maqqeph* between them, in which case the

* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of Methegh.

first wholly loses the tone, as וַיִּכְתָּב־שָׁם. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 50, Rem. 3, § 51, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as הַמָּ֑יִם, הָאָֽרֶץ. The changes are as follows:

*a*) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל, קָטָֽל; מַיִם, מָֽיִם; קָטַלְתְּ, קָטָֽלְתְּ; אֶרֶץ, אָֽרֶץ.

*b*) When a final tone syllable begins with two consonants (as קֽוֹטְלָה, see § 26, 4), the vocal Sh<sup>e</sup>va under the first gives place to a full vowel; a more fitting position is thus secured for the tone, which is moved from the last syllable to the new penultima. E. g. קָטְלָה, קָטָֽלָה; מְלָאָה, מְלֵֽאָה; יִקְטְלוּ, יִקְטֹֽלוּ. The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word. Moreover, *vocal Sheva* in pause becomes *Seghol*, as לְחִי, לֶֽחִי; and a *Chateph* gives place to the analogous long vowel, as אֲנִי, אָֽנִי; חֳלִי, חֹֽלִי.

*c*) This tendency to place the tone on the *penultima* in *pause*, shows itself moreover in several words which then regularly retract the tone, as אָנֹכִי, אָנֹֽכִי; אַתָּה, אָֽתָּה; עַתָּה, עָֽתָּה; and in single cases, like כָּֽלוּ Ps. xxxvii. 20 for כָּלוּ, and also לָֽעוּ Job vi. 3 for לָעוּ from לָעָה.

The rule given under letter *a* respects principally *Pattach* and *Seghol*. Seghol is however strong enough to be retained in *pause* when the syllable closes with *Daghesh forte*, as יְקַטְּלֶֽנּוּ.

Pattach is sometimes adopted in place of Seghol, as וַיֵּלֶךְ, in *pause* וַיֵּלַךְ; אַל־תֵּלֶךְ, *in pause* אַל־תֵּלַךְ Jud. xix. 20. Pattach even takes the place of Tsere in *pause*. E. g. חָשָׁב for חָשֵׁב Is. xlii. 22; טָבְאֵל, in *pause* טָֽבְאַל Is. vii. 6.

# PART SECOND.

## OF FORMS AND INFLEXIONS, OR OF THE PARTS OF SPEECH.

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### Sect. 30.

### OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. The stem-words of the Hebrew and of the other Shemitish languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. אָדַם *he was red*, אָדֹם *red*, אָדָם *man* (prop. *red* one). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. Yet it is customary and of practical utility for the beginner, to consider the *third person singular of the Preterite*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it, e. g. צָדַק *he was righteous*, צֶדֶק *righteousness*, צַדִּיק *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַק *to bray;* and occasionally the noun is found without the corresponding verb, e. g. נֶגֶב *south* תֵּשַׁע *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting [most of them being actually found in the cognate dialects].

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the preterite, the *root*, שֹׁרֶשׁ, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters* [namely א, ב, ה, ו, י, כ, ל, מ, נ, שׁ, ת, forming the mnemonic expression אֵיתָן מֹשֶׁה וְכָלֵב *Ethan, Moses, and Caleb*] which are added in the derivation and inflexion of words. We however employ the term *root* in a different sense, as explained here in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מלך (to reign).

Verb-stem: מָלַךְ he has reigned. Noun-stem: מֶלֶךְ king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. pret.] as the stem-word.

3. These triliteral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a ו, which is uttered as a vowel (§ 24, 2, *c*), and thus reduces the form to one syllable, e.g. קָם for קוּם.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Shemitish languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and commonest ideas, as אָב *father*, אֵם *mother*, אָח *brother*, come under this law; thus we have אִמִּי *my mother*, as if derived from אָמַם. Yet, on the other hand, stems with three consonants (*triliteral roots*) may be reduced to two consonants, which with a vowel uttered between, form a sort of *root-syllable*, from which again several triliteral stems with the same meaning have sprung up. Such root-syllables are called *primary* or *biliteral* roots. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems דָּכַךְ, דּוּךְ, דָּכָא, דָּכָה have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דך *dakh* [comp. Eng. *thwack*] constitute the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of triliteral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort here:—

From the root קץ, which imitates the sound of *hewing*, are derived immediately קָצַץ, קָצָה *to cut off;* then קָצַב, קָצַע, קָצַר, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָצִין, *Kadi*, *a judge*). Related to this is the syllable קשׂ, קס from which is derived קָסַס *to cut into;* קָשַׂב *to sharpen;* קָשַׂח *to pare.* With a lingual instead of the sibilant, קט, קד; hence קָטַב *to cut down, to destroy;* קָטַל *to*

*cut down, to kill;* קָטַן *to cut off, to shorten;* קָטַף *to tear off, to pluck off;* קָדַד *to cut asunder, to split.* A softer form of this radical syllable is כס; hence כָּסַס *to cut off, to shear off;* נכס Syr. *to sacrifice, to slay for sacrifice.* Still softer are גז and גד; hence גָּזַז *to mow, to shear;* גָּזַח *to hew stones;* גָּזַם, גָּזַע, גָּזַל, גָּזַר *to hew off, to cut off, to eat off, to graze;* and so גָּדַד *to cut,* גָּדַע *to cut off;* compare also גָּדַח, גָּרַח. With the change of the palatal for the guttural sound, חָצַב, חָטַב *to hew stones and wood,* חָצַץ, חָצַח *to split, divide,* חֵץ *arrow* (ἀκίς). חָדַד *to sharpen,* חָזִיז *arrow, lightning,* also חָזָה *to see* (Lat. *cernere*, Germ. *scheiden*), and many others.

The syllable הם expresses the *humming* sound made with the mouth closed (μύω); hence הָמָה, נָהַם (נָאַם), Arab. חמחם *to hum, to buzz.* To these add בהם *to be dumb;* רהם *to become mute, to be astonished.*

The radical syllable רע, of which both letters have a tremulous sound, means *to tremble*, in the stem-words רָעַד, רָעַל, רָעַם, רָעַשׁ: then it is expressive of what causes tremulous motion or agitation, as thunder (רעם), the act of *shattering*, of *breaking in pieces* (רעע, רעץ).

Compare with these the radical syllable גב with the idea of *elevation, curving upward* (*gibbous*), פר *to break,* לע, לח, *to lick, to sup,* under the articles גָּבַב, פָּרַד, לוּעַ in *Gesenius's* Hebrew Lexicon.

From a further consideration of this subject we may draw the following observations:—

*a*) These roots are *mere abstractions* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form that they exhibit only the elements of the root itself, as תַּם *perfectus fuit,* קַל *light.*

*b*) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E. g. תָּפַף [comp. Eng. *tap*], τύπτω (τύπω), רָפָא ῥάπτω (ῥάφω), כָּלַף [comp. Eng. *club*], κολάπτω, לוט λάθω, λανθάνω.

*c*) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations. E. g. קָרַח and גָּלַח *to be smooth, to be shorn, to be bald;* and even גָּלָה *to be bare.* Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as גָּלַל *to roll* (spoken of a ball, of the rolling of waves), but גָּרַר more for a rough sound, as made in the act of *scraping*=σαίρω, σύρω, *verro;* חָצַב *to cut stones* or *wood,* requires a stronger sound than גָּזַז *to cut grass, to mow.*

*d*) It appears also that those consonants which *resemble* each other in strength or feebleness, are commonly associated in the formation of root-syllables, as קץ, כס, גז, גד (never קג, כץ, גץ, גס, קז); פץ, בז (seldom פז); קט, גד (not גט). Scarcely ever are the first two radicals the same (דָּדָה) or very similar (אָהַל). On the contrary the last two are very often the same (§ 66).*

* Letters which are not found associated as radicals are called *incompatible.*

*e*) The tendency to substitute smooth for harsh sounds (see letter *c*) is sometimes so great that *l*, *n*, *r*, especially when used as middle stem-letters, are even softened to vowels, as דָּרַשׁ, דּוּשׁ *to tread down, to thresh;* אָלַץ, אוּץ (comp. אנס), *to press*, and many others. Comp. *salvare*, French *sauver; calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud; falsus*, *falso*, in Calabria *fauzu*, French *faux;* and the pronunciation of the English words *talk*, *walk*. Comp. § 19, 5, Rem.

*f*) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. חָנַךְ, חָנַק, עָנַק *to be narrow, to afflict*; ἄγχω, *ango* [*anguish*, Welsh *yng*, *angau*]; דָּרַךְ *to tread* [comp. *track*]; בָּרַם, βρέμω, *fremo* [Welsh *brefu*], *to make a humming sound* (*to buzz*, hence *to spin*), &c.

A full development of this active change among the elements of the language, may be found in the later editions of *Gesenius's* Hebrew Lexicon. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as *imitations of nature*, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process or later epoch of the language belong stem-words of *four* and, in the case of nouns, even of *five* consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.* This lengthening of the form is effected in two ways: *a*) by adding a fourth stem-letter; *b*) by combining into one word two triliteral stems, so that then even *quinqueliterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קְטַלְטַל; סָבַב, סְבַסְבַ, are not regarded as quadriliterals, but as variations in conjugation (§ 54). So likewise the few words which are formed by prefixing שׁ, as שַׁלְהֶבֶת *flame* from לָהַב, Aram. conj. *Shafel* שַׁלְהֵב.

Rem. on *a*). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as כָּסַם, כִּרְסֵם *to shear off, to eat off;* שֵׁבֶט=שַׁרְבִיט *sceptre;* זָעַף *to glow;* זַלְעָפָה *hot wind* (the first form with ר frequent in Syr.). This mode of formation is analogous with

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They are chiefly such as too strongly resemble each other, as קג, גק, בף, פב. Some letters, however, have been falsely considered *incompatible*, as רל, which are often found associated, e. g. in גָּרַל and חָרַל, from the harsher forms גָּרַר, חָרַר. Comp. γραπτός by the side of γράβδην, ὀκτώ by the side of ὄγδοος, and much that is analogous in Sanskrit.

* Especially in Æthiopic, where these forms are very frequent, see Hupfeld's *Exercitatt. Æthiop.* pp. 24 foll.

*Piēl*, and in Aramean the two forms exist together, as עַגֵּל, עַרְגֵּל. In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo*, from *fid*, *scid* (σχιδάω), *tud*, *jug*. Additions are also made at the end, principally of *l* and *n*; as גַּרְזֶן *an axe*, from גָּרַז *to cut* [comp. *graze*]; כַּרְמֶל an *orchard*, from כֶּרֶם; גִּבְעֹל *flower-cup*, from גָּבִיעַ *cup*; from חָרַג *to tremble*, חַרְגֹּל *to hop*; (the termination *el* has perhaps a diminutive force, as it has in many languages).

Rem. on *b*). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as צְפַרְדֵּעַ *a frog*, perhaps prop. *marsh-hopper*, from צָפַר *to hop*, and Arab. רדאע *a marsh*. שַׁלְאֲנָן *tranquil*, from שָׁלָה *to be quiet*, and שַׁאֲנַן *to be at rest*; or a feeble letter is cast away, as עֲטַלֵּף *a bat*, from עטל *dark* and עָף *flying*. Still bolder changes are sometimes made in the amalgamation of words, as פַּלְמֹנִי (ὁ δεῖνα) Dan. viii. 13 from פְּלֹנִי אַלְמֹנִי.

It should be remarked that *quadriliterals* may be shortened again into *triliterals*. E. g. from חַרְגֹּל (*hop*, see above), חגל with the same signification; hence חָגְלָה *a partridge* (from its hopping, limping gait); שַׁרְשָׁה *a chain* for שַׁרְשְׁרָה, from שָׁרַר, שַׁרְשֵׁר.

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 103, 1), which as an ancient and crude formation have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflexion.* Most of the particles, however, are either derived from nouns or resemble them in inflexion, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 97, &c.)

## Sect. 31.

### OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflexion (as in expressing the comparative degree and several relations of case), belongs rather to the Syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, namely, by agglutination, which is

* Comp. *Hupfeld's* System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelnbildung, in the Zeitschrift für die Kunde des Morgenlandes, Bd. II. S. 124 ff. 427 ff.

exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as well as the Shemitish, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches [called the *Romance language*]. The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by syntactical methods.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (קָטַל, קָטֵל, קָטֹל, קִטֵּל, קֻטַּל). We have an example of the other method in הִתְקַטֵּל, and of both in the same word in הִתְקַטֵּל. Inflexion by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only slight traces [§ 88].

## CHAPTER I.

## OF THE PRONOUN.

### Sect. 32.

### OF THE PERSONAL OR SEPARATE PRONOUN.

1. The personal pronoun (as well as the pronouns generally) is among the oldest* and simplest elements of the language (§ 30, 4). On this account, and because it lies at the foundation of the flexion of the verb (§§ 44, 47), it properly claims our first attention.

* Among other proofs of the high antiquity of these words is the very striking coincidence between them and the pronouns of the ancient Egyptian language (by far the oldest in which we possess written monuments), see the comparison in *Allg. Lit. Zeitung*, 1839, No. 80.

2. The pronouns in their separate and chief forms, or as expressing the nominative, are the following:—

| *Singular.* | | *Plural.* | |
|---|---|---|---|
| 1. *comm.* אָנֹכִי, in pause אָנֹכִי; אֲנִי, in pause אָנִי | *I.* | 1. *comm.* אֲנַחְנוּ, (נַחְנוּ), (אֲנוּ) | *we.* |
| 2. *m.* אַתָּה (אַתְּ), in pause אָתָּה; *f.* אַתְּ (אַתִּי prop. אַתְּי) | *thou.* | 2. *m.* אַתֶּם; *f.* אַתֵּן, אַתֵּנָה | *ye.* |
| 3. *m.* הוּא | *he.* | 3. *m.* הֵם, הֵמָּה | *they.* |
| *f.* הִיא | *she.* | *f.* הֵן, הֵנָּה | |

The forms included in parenthesis seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

### Remarks.

#### I. *First Person.*

1. The form אָנֹכִי is nearly as frequent in the Old Testament as אֲנִי. The former exists in the Phœnician, but in no other of the kindred dialects;* from the latter are formed the *suffixes* (§ 33). In the Talmud אֲנִי is constantly used, and אָנֹכִי very seldom.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. אֲנַחְנוּ is manifestly the plural of אָנֹכִי (with the exchange of כ for ח), as also אֲנוּ is of אֲנִי. The form אֲנוּ, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*K*ᵉ*thibh*). The form נַחְנוּ is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 32. (In the Talmud אָנוּ alone appears).

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German [as also in English, Celtic, &c.] the distinction is omitted here also), and the third person spoken of.

#### II. *Second Person.*

4. Instead of Daghesh forte in אַתָּה, אַתְּ, אַתֶּם, אַתֵּן, from אַנְתָּה, &c., the kindred dialects have an *n* before the ת, Arab. *anta* f. *anti* thou, plur. *antum* f. *antunna* ye. The essential syllable is תָּה *ta* (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. אַתְּ without ה occurs only five times, e. g. Ps. vi. 4, and each time as *K*ᵉ*thibh* with

* In Phœnician it is written אנך, without the ending ־ִי, and spoken somewhat like *anekh* (Plauti *Pœnulus*, V. 2, 35., Gesenii *Mon. Phœnicia*, pp. 376, 437). A trace of this form is found in the Æthiopic *qatalku* (*I have killed*). In ancient Egyptian ANK (pronounced *anok*).

the *Q'ri* אַתְּ. As the vowels of the text belong to the *Q'ri* (§ 17), the reading of the *K'thibh* may have been אַתְּ as an abbreviation from אַתְּה.

The feminine form was originally pronounced אַתִּי (with the feminine designation ִי, probably from הִיא she, properly *thou she*, compare קְטַלְתִּי, § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflexion of the verb are derived from it (§ 44, Rem. 4, § 58, 1). The י, however, was but slightly heard (in Syriac it was at length only written, not pronounced), and therefore fell away, so that the Jewish critics, even in the above mentioned passages, place in the *Q'ri* אַתְּ, whose Sh'va stands in the punctuation of the text (§ 17). The same final י appears, moreover, in the unfrequent forms of the suffix כִי, ־יְכִי (§ 57).

5. The plurals אַתֶּם, אַתֵּן are blunted forms (comp. § 27, Rem. 4, *b*) of אַתּוּם (Arab. *antum*, Chal. אַתּוּן, a form which lies at the foundation of some verbal inflexions, § 58, 1), and אַתּוּן or אַתֵּין, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אַתֵּן is found only once (Ezek. xxxiv. 31, where another reading is אַתֶּן), and אַתֵּנָה (for which MSS. have also אַתֶּנָה) occurs only four times, viz. in Gen. xxxi. 6; Ez. xiii. 11, 20; xxxiv. 17. For the ending ָה see No. 7.

III. *Third Person.*

6. The א was, perhaps, heard at the end of הוּא and הִיא as a kind of half-vowel, *húa*, *hía*, as *e* in German *die* (old Germ. *thiu*, *thia*), *sie*, *wie*. A trace of this appears in the Arabic; as *huwa*, *hiya*, in the common dialect *húa*, *hía*.

The masculine הוּא is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for הִיא, give it the appropriate pointing of this form (הִוא), and require it to be read הִיא (comp. § 17). It is, however, to be sounded rather according to the old form הוּא.

7. The plural forms הֵם and הֵן are got from הוּא and הִיא in the same manner as אַתֶּם from אַתָּה. In Arab. where they are pronounced *hum*, *hunna*, the obscure vowel-sound is retained. The ָה in both forms (He *paragogic*) has a *demonstrative* force. (See § 88, 2.) In Chald. (הִמּוֹן, הִמּוֹ), Arab. and Æthiop. (*humû*, *hōmû*) there is a ו (as *Cholem* or *Shureq*) appended, which occurs in Hebrew in the poetical forms מוֹ, ָמוֹ, ֵמוֹ § 57, 3, Rem. 1).

8. The pronouns of the third person הוּא, הִיא, הֵם, הֵן, are also *demonstrative* pronouns (see § 120, 1).

## Sect. 33.

### SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative:* the accusa-

* See an exception in § 119, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*), e. g. הוּ *him* and וֹ *his* (from הוּא *he*), thus קְטַלְתִּיהוּ *I have killed him*, סוּסוֹ *his horse*.

Instances of the same construction occur in Greek, Latin, and German, as *πατήρ μου* for *πατὴρ ἐμοῦ*, Lat. *eccum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es* [comp. vulgar English *give'm* for *give them*]. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the *cases* which these suffixes denote, let it be remarked:—

*a*) When joined to verbs, they denote the accusative (but comp. § 119, 3), קְטַלְתִּיהוּ *I have killed him;*

*b*) When joined to substantives, they denote the genitive (like *πατήρ μου*, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (*abh-i*) *my father;*

*c*) When joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb, e. g. אִתִּי (prop. *my vicinity*) *with me*, like *mea caussa*, on the contrary הִנְנִי *behold me;**

*d*) The dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (לְ sign of the dative, בְּ *in*, מִן *from*, § 100) with the suffixes, as לוֹ *to him*, בּוֹ *in him*, מִכֶּם *from you*.

3. Some of these suffixes are probably derived from forms of the separate pronoun which were early lost in Hebrew, as ךָ *thee* from a form like אַכָּה = אַתָּה† *thou*. This applies also to the afformatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative) and the suffix of the

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* With some adverbs we must translate the suffixes by the nominative, § 98. 5.

† That a palatal (*k*) and lingual (*t*) are liable to be exchanged is manifest from the speech of young children, who frequently confound them, as *likkle* for *little*. Obvious instances of this exchange are found in many languages, as Gr. *δαίω* = *καίω*, Gr. *τίς* = Æol. *κίς*, Lat. *quis*, and in the Hebrew itself שָׁתָה = שָׁקָה *to drink*. There is thus a strong presumption that the pronoun of the second person in the Shemitish languages must have had two forms, one with *k* and the other with *t*, as אַכָּה and אַתָּה, אַכֶּם and אַתֶּם. In Celtic there is a similar change, as Welsh *ti* but Cornish *chee* (thou) and *chwi* (you).—Tr.

noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. ־ִנִי *me*, ־ִי *my*.

For a view of all the forms of the pronoun both separate and suffix, see *Paradigm A*; more explanation about the suffix of the verb and the mode of attaching it to the verb will be found in §§ 57—60, about the suffix of the noun in § 89, about prepositions with suffixes in § 101.

## Sect. 34.

### THE DEMONSTRATIVE PRONOUN.

*Sing. m.* זֶה* } *this.*
*f.* זֹאת (זֹה, זוֹ) }
*Plur. comm.* אֵלֶּה (rarely אֵל) *these.*

The feminine form זֹאת is for זָאת (from זָא = זֶה and the feminine ending ת, see § 79, 2); and the forms זֹה, זוֹ, which are both of rare occurrence, come from זֹאת by dropping ת. The forms אֵל and אֵלֶּה (akin to the Arabic article אַל, see § 35, Rem. 1) are plural according to use and not according to grammatical inflexion. אֵל occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article הָאֵל (Rem. 1). The ending ־ֶה in אֵלֶּה (same as ־ָה) is a demonstrative appendage, as in הֵמָּה (§ 32, Rem. 7).

Another secondary form of the demonstrative is זוּ, used only in poetry. It stands mostly for the relative [like *that* for *who*] and is used alike for all numbers and genders, like אֲשֶׁר (§ 36).

Rem. I. This pronoun receives the article (הַזֶּה, הָאֵלֶּה, הָאֵל) according to the same rules as the adjectives, § 109, 2. There are, besides, some peculiar forms in which ל is inserted after the article, הַלָּזֶה Gen. xxiv. 65; xxxvii. 19; הַלֵּזוּ *fem.* Ez. xxxvi. 35, and shortened הַלָּז usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhî* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 97, &c. [see also § 115, note].

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* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. זֶה] or a rough breathing. Thus in Aram. דָּא, דֵּן, דְּנָה *this*, Arab. *dhu*, *dhi*, *dha*; Sanskr. *sa*, *sâ*, *tat*, [Gr. ὁ, ἡ, τό], Goth. *sa*, *sô*, *thata*; Germ. *da*; *der*, *die*, *das* [our *the*, *this*, *that*; Welsh *dyna*; *hyn*, *hyna*], &c.

## Sect. 35.

### THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was scarcely used except in connexion with the noun. Its usual form is ·הַ, with a short sharp-spoken *ă* and a doubling of the following consonant (by *Daghesh forte*), e. g. הַשֶּׁמֶשׁ *the sun*, הַיְאֹר *the river* for הַיְּאֹר (according to § 20, 3, *b*).

When the article ·הַ stands before a word beginning with a guttural, then the *Daghesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp *ă* (Pattach) is lengthened into *ā* (Qamets) or *ĕ* (Seghol).

But to be more minute:—

1) Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened, as הָאָב *the father*, הָאַחֵר *the other*, הָאֵם *the mother*, הָאִישׁ *the man*, הָרֶגֶל *the foot*, הָרֹאשׁ *the head*, הָרָשָׁע *the evil-doer*.

2. For the other gutturals it is in general the rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short *ă*. But there are then two cases to be distinguished:—

A) When the guttural is followed by some other vowel than ָ or ֳ, then *a*) before ה and ח (as being stronger), the article regularly remains הַ, as הַהוּא *that*, הַחֹדֶשׁ *the month*, הַחַיִל *the strength*; with rare exceptions, as הָחַי Gen. vi. 19, and always הָהֵם *those*; *b*) before ע the Pattach is generally lengthened, as הָעַיִן *the eye*, הָעִיר *the city*, הָעֶבֶד *the servant*, pl. הָעֲבָדִים. (Exceptions in Jer. xii. 9.)

B) But when the guttural is followed by ָ, then *a*) before הָ and עָ the article is always הָ, provided it stands immediately before the tone-syllable, else it is הֶ, e. g. הָעָם *the people*, הָהָר *the mountain*, הָעָיִן (in pause), הָהָרָה *towards the mountain*, on the contrary הֶהָרִים *the mountains*, הֶעָוֺן *the guilt*; *b*) before חָ the article is always הֶ, without regard to the place of the tone, as הֶחָכָם *the wise*, הֶחָג *the feast*; so also *c*) before חֳ, as הֶחֳלִי *the sickness*, הֶחֳדָשִׁים *the months*. (On the contrary הַחָכְמָה according to A, *a*.)

Gender and number have no influence on the form of the article.

Rem. 1. It is commonly assumed that the original form of the Hebrew article was הַל, the ל being always assimilated to the following letter. But on the contrary—1) the form הַ·, הָ is in itself demonstrative; comp. in Aram. and Arab. הָא *ecce:* 2) הַל nowhere occurs in its full form, not even in הַלָּזֶה (see § 34, Rem. 1), where besides הַ· we have also the demonstrative form לָ: 3) the Arab. article אַל, adduced in support of this assumption, belongs to another and distinct pronominal stem related to the Heb. אֵלֶּה. It occurs indeed in the Old Testament, but with certainty only in the Arabic name אַלְמוֹדָד;† according to others, in אַלְקוּם *the people* Prov. xxx. 31, and in אֶלְגָּבִישׁ *ice, hail*=גָּבִישׁ Ezek. xiii. 11, 13; xxxviii. 22.

2. When the prepositions בְּ, לְ, and the כְּ of comparison (§ 100) come before the article, the ה falls away and the preposition takes its points (§ 23, 5), as בַּשָּׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם; לָעָם *to the people* for לְהָעָם, בֶּהָרִים *on the mountains.* With כְּ, however (which is less closely connected with the word), the ה very often remains, as כְּהַיּוֹם Gen. xxxix. 11, but also כַּיּוֹם Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as לְהָעָם 2 Chron. x. 7. (But see 1 Sam. xiii. 21.) With וְ, which in conception is still less closely connected with the word, the ה always remains, as וְהָעָם *and the people.*

## Sect. 36.

### THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is אֲשֶׁר *who, which.* In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form שֶׁ· by the elision of א and assimilation of ר, according to § 19, 2, 3; more rarely the form שַׁ· Judges v. 7, Cant. i. 7, and before א in a single instance שָׁ Judges vi. 17, though elsewhere שֶׁ before the gutturals. The still more abbreviated form שְׁ* occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 121. 1.

אֲשֶׁר is used also as a conjunction, like *quod,* ὅτι, *that.* Closely con-

* In the Phœnician it is always written שׁ, and pronounced *sa, se, si.* Monumm. Phœnicia, p. 438 Comp. above § 2, 5. In modern Hebrew also שֶׁ· has become the predominant form. † Gen. x. 26.

nected with it in meaning is מִי, which also belongs to the pronominal stems, § 102.

## Sect. 37.

### THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is מִי *who?* (of persons), and מָה *what?* (of things).

The pointing of מָה with *Qamets* is seldom found except in pause and before א and ר, as מָה אַתֶּם *what are ye?* מָה רֹאִיתֶם *what do ye see?* rarely before ה as in Josh. iv. 6, 21. It is commonly written in close connexion with the following word: *a*) מַה־ with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as מַה־לְּךָ *what to thee?* and even in one word, as מַלָּכֶם *what to you?* Is. iii. 15, מַזֶּה *what is this?* Ex. iv. 2; *b*) before the harder gutturals ה, ח, ע, it likewise receives *Pattach* with the *Daghesh* implied in the guttural (§ 22, 1), מַה־הוּא Num. xiii. 18; *c*) when the guttural has *Qamets*, it receives *Seghol* (according to § 27, Rem. 2), as מֶה־עָשִׂיתָ *what hast thou done?* This Seghol stands also occasionally before letters that are not guttural, as מֶה קוֹל וגו׳ *what voice, &c.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form כַּמֶּה, בַּמֶּה (see more in the Lexicon under מָה in the note).

2. Both מִי and מָה occur also as an indefinite pronoun, in the sense of *whoever*, *whatever*.

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# CHAPTER II.

## OF THE VERB.

## Sect. 38.

### GENERAL VIEW.

1. The verb is, in the Hebrew, the most elaborated part of speech as to inflexion, and also the most important, inasmuch as it mostly contains the *stem* of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. Yet *all* verbs are not stem-words. Like nouns they may be divided, in respect to their origin, into three classes.

*a*) *Primitives*. e. g. מָלַךְ *to reign;* יָשַׁב *to sit.*

*b*) *Verbal derivatives*, derived from other verbs, e. g. צִדֵּק *to jus-*

*tify*, הִצְטַדֵּק *to justify one's self*, from צָדַק *to be just;* commonly called *conjugations* (§ 39).

c) *Denominatives*, or those derived from nouns; e. g. אָהַל and אִהֵל *to pitch a tent*, from אֹהֶל *a tent;* שֵׁרֵשׁ *to root out* and הִשְׁרִישׁ *to take root*, from שֹׁרֶשׁ *a root*.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative; e. g. לָבַן *to be white*, hence לְבֵנָה *a brick* (from the colour), and hence again לָבַן *to make bricks;* from דָּגָה *to increase greatly*, דָּג *a fish*, and hence again דּוּג *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical. E. g. נוּחַ *to rest, to set one's self down;* hence the noun נַחַת *a setting down;* hence again נָחַת *to descend;* in like manner שַׁחַת, *grave, destruction* (from שׁוּחַ), hence שָׁחַת *to destroy*.

## Sect. 39.

1. The third person of the Preterite is generally regarded as the stem-form of the verb, as קָטַל *he has killed*, כָּבֵד *he was heavy*.* From this are derived the other persons of the Preterite and the Participle. Another, more simple still, is the Infinitive, with which the Imperative generally agrees in form, and from which is derived the Future, as קְטֹל, also קְטֹל.

The first ground-form, of two syllables (Arab. *qatala*, *qatila*, *qatula*), may be called the concrete; and the second, which is generally monosyllabic (Arab. *qatl*, *qitl*, *qutl*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ו, the full stem appears only in the second form; e. g. שׁוּב, of which the third person Pret. is שָׁב.

2. From this stem are formed, according to *an unvarying analogy* in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal). E. g. לָמַד *to learn*, לִמֵּד *to cause to learn, to teach;* שָׁכַב *to lie*, הִשְׁכִּיב *to cause to lie, to lay;* שָׁפַט *to judge*, נִשְׁפַּט *to contend before a judge, to litigate*.

* The infinitive is here used for the sake of brevity in most Grammars and Lexicons, thus לָמַד *to learn*, prop. *he has learned*.

In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell; jacĕre, to throw, jacēre to lie; γίνομαι to be born, γεννάω to bear*. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they are called, since the time of Reuchlin, *conjugations* (Hebr. בִּנְיָנִים, more correctly *species, modifications*) of the ground-form, and both in the Grammar and the Lexicon are always treated of in connexion as parts of the same verb.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קִטֵּל; קוֹטֵל, קוֹטַל; קְטַלְטַל, קְטַלְטֵל; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (נִקְטַל, הִקְטִיל; comp. *to speak, to bespeak; to count, to recount; bid, forbid*); sometimes in both united, as הִתְקַטֵּל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אִת, אֶת. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (קַל *light*, because it has no formative additions); the others (כְּבֵדִים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish Grammarians, פָּעַל *he has done.** Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including Kal) are the *five* following; but few verbs, however, exhibit them all.

* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for פָּקַד, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as פָּקַדְתָּ, פְּקַדְתֶּם. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the harmonic treatment of the Shemitish languages, inasmuch as it is found with a slight change (Arab. and Æthiop. קתל) in all of them. In Hebrew, it is true, it has only the forms of Kal, which are not frequent, and occur only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

| | *Active.* | | *Passive.* |
|---|---|---|---|
| 1. Kal. | קָטַל | *to kill.* | (wanting.) |
| 2. Niphal. | נִקְטַל | *to kill one's self.* | (very rare.) |
| 3. Piël. | קִטֵּל | *to kill many,* / *to massacre.* | Pual. קֻטַּל |
| 4. Hiphil. | הִקְטִיל | *to cause to kill.* | Hophal. הָקְטַל |
| 5. Hithpaël. | הִתְקַטֵּל | *to kill one's self.* | Hothpaal. הָתְקַטַּל |

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 54).

In Arabic there is a greater variety of forms, and the series of derived conjugations, with their mutual relation, though not perfect, exhibits more regularity than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal.* 2. *Piël* and *Pual.* 3. *Poël* and *Poal* (§ 54, 1). 4. *Hiphil* and *Hophal.* 5. *Hithpaël* and *Hothpaal.* 6. *Hithpoël* (§ 54). 7. *Niphal.* 8. Wanting in Hebrew. 9. *Pilel.* The most appropriate division is into *three* classes; 1) The intensive *Piël*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tiphel*); 3) The reflexive and passive *Niphal.*

## Sect. 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Preterite* and *Future**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle.* All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the senses of the same form, § 123, &c.) or in syntactical connexion with other words. The jussive and optative are sometimes indicated by peculiar forms of the future (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed.

2. In respect to their relation to one another, the forms of each conjugation may be embraced in two classes (§ 39, 1). The third person of the Preterite is the ground-form of one of these classes, which embraces, however, only the remaining forms of

* See note * to § 47.—Tr.

the Preterite and, in some conjugations, the Participle; the Infinitive is the ground-form of the other, which embraces the Imperative, which is generally of the same form, the Future, and often the Participle. E. g.

*Kal, Pret.* מָלֵא, *Part.* מָלֵא
*Niph.* — נִקְטַל, *Part.* נִקְטָל
*Kal, Inf.* and *Imp.* קְטֹל, *Fut.* יִקְטֹל
*Piël,* — — — קַטֵּל, *Fut.* יְקַטֵּל, *Part.* מְקַטֵּל.

3. In the inflexion of the Pret. and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

## Sect. 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in *μι*. The deviations which occur from the general model of the regular verb are owing—

*a*) To the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel-changes according to § 22 (*guttural verb*, §§ 61—64);

*b*) To the falling away of a strong stem-letter by assimilation or contraction (*contracted* verb*, §§ 65, 66), as נָגַשׁ, סָבַב;

*c*) To the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent* or *feeble verb*), §§ 67–74), as יָשַׁב, קוּם.

The letters of the old Paradigm פָּעַל are used in naming the letters of the stem, פ designating the first, ע the second, and ל the third. Hence the expressions, *verb* פֹּא for a verb whose first radical is א (*primæ radicalis* א); *verb* לֹה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* עַּע (ע *doubled*) for one whose second and third radicals are the same (*mediæ radicalis geminatæ*).

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* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 77).

## I. OF THE REGULAR VERB.

### Sect. 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

Paradigm *B* exhibits a complete view of the usual conjugations, with their inflexions, in their most general form. Full explanations are given in the following sections (43–51), where every subject is elucidated on its first occurrence; thus under *Kal* the inflexions of the Preterite, of the Future, and its modifications, are minutely explained with reference also to the other conjugations; and under the regular verb are given the forms and significations of conjugations which apply also to the irregular, &c.

## *A.* OF THE GROUND-FORM, OR KAL.

### Sect. 43.

### ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Pret.* in the ground-form is קָטַל, especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter are usually found with *intransitive* meaning, and for expressing states and qualities, e. g. כָּבֵד *to be heavy*, קָטֹן *to be small*. Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא *to fill* (Esther vii. 5), מָלֵא *to be full* (comp. § 47, Rem. 2), yet also with the same sense for both forms, as קָרַב and קָרֵב *to approach.*

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A.** The example selected shows, at the same time, the effect of inflexion on *Daghesh lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal Sh<sup>e</sup>va on the shifting of the tone, as קְטַלְתֶּם. In Aramæan it wholly falls away in the root itself, as קְטַל, קְטֵל.

Rem. 2. Examples of *denominatives* in Kal: חָמַר *to cover with pitch*, from חֵמָר *pitch;* מָלַח *to salt*, from מֶלַח *salt.*

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* A verb *middle A* is one that has *Pattach* or *Qamets* under the *middle radical* or in the *second* syllable; a verb *middle E*, one that has *Tsere;* and a verb *middle O*, one that has *Cholem.*—Tr.

## Sect. 44.

### PRETERITE OF KAL AND ITS INFLEXION.

1. The inflexion of the Preterite in respect to person, number, and gender, is effected by the addition of fragments of the personal pronouns (*afformatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective*,* thus קָטַל־תָּ *killing-thou*, or *killer-thou* (a *killer* wast *thou*), יְרֵא־תֶם *fearing ye*, for קטל אתה, ירא אתם. In the *second* person this is readily seen, as well as in קָטַלְנוּ for קָטַל אֲנוּ. In the first person sing. קָטַלְתִּי we have ־ִי, the simple germ of the pronoun, united with the demonstrative sound ת, by which the afformative receives more support, and is at the same time distinguished from the suffix-forms נִי and ־ִי (as if one would form אָנְתִי, אֶתִּי *I* after the analogy of אַתָּה).† In the *third* person, ־ָה (originally ־ַת, comp. Rem. 4) is a designation of the feminine (as in the noun (§ 79, 2), and וּ (orig. וּן) is a sign of the plural.

In the Indo-Germanic tongues the inflexion by persons originated in the same manner, as is shown in Greek by the Doric ending *μες* (from ἄμμες, *we*), and in Latin by *mus*,‡ [and much better still in Welsh, e. g. *wyf* I am (with ending *f* from *fi*, I), *wyt* thou art (ending *t* from *ti*, thou), *yw* he is (no ending as in Hebrew), *ym* we are (ending *m* from *ni*, we), *ych* you are (ending *ch* from *chwi*, you), *ynt* they are (ending *nt* from *hwynt*, they)]; but the traces of its origin are [except in Welsh] more obliterated than in Hebrew. This is true also of inflexion in the later Shemitish languages; e. g. 1 pers. Arab. *qataltŭ*, Syr. *qetleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* קָטְלָה is followed by the 3 *masc. plur.* קָטְלוּ, and that of the 2 *masc. sing.* קָטַלְתָּ by all the forms of the first and second persons.§ Only קְטַלְתֶּם, קְטַלְתֶּן have the tone on the last syllable, and, in consequence, Sh^e^va under the first radical (§ 27, 3).

* On the intimate connexion between the Preterite and the verbal adjective, see what has been already said § 39, 1. They often have the same form, as מָלֵא *full*, or *he is full*; קָטֹן *small*, or *he is small*.

† Gesenius, on the contrary, maintained (and so does Ewald), that the afformative תִּי comes strictly from אָנֹתִי, אֶתִּי, an ancient form supposed to have been actually used for אָנֹכִי.—Tr.

‡ See *Bopp's* Vergleichende Grammatik, § 439, &c.

§ In the Paradigms the forms קָטְלָה and קָטַלְתָּ are, therefore, marked out with an asterisk as model forms, for the notice of the beginner.

N. B. Rem. 1. Verbs *middle E*, falling back in their inflexion to the type of verbs *middle A*, generally lose the *E sound*, which passes over into (ַ), as the Paradigm shows. The original *E* appears, however, regularly in the feeble stems לא (§ 73, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as דָּבֵקָה, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical sometimes passes over into ֵ or ִ, when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שְׁאֶלְתֶּם *ye have asked* 1 Sam. xii. 13, יְרִשְׁתֶּם *ye possess* Deut. iv. 1, 22; so also before *suffixes* שְׁאִלְתִּיו *I have asked him* 1 Sam. i. 20, יְלִדְתִּיךָ *I have begotten thee* Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3 pers. pret. is strictly שָׁאַל, יָרַשׁ, יָלַד, not שָׁאֵל, יָרֵשׁ, יָלֵד. See § 68, Rem. 4, and § 72, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflexion where it has the tone, as יָגֹרְתָּ. But when the tone is thrown forward, Cholem becomes Qamets-Chatuph, as יְכָלְתִּיו *I have overcome him*, וְיָכָלְתָּ (see § 48b, 3) *and thou wilt be able*, Ex. xviii. 23.

4. Unfrequent forms.* *Sing.* 3 *fem.* in ַת (as in Arab. Æthiop. Aram.), e. g. אָזְלַת, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 58, 2).—2 *mas.* תָּה (the full form) for תָּ, as בָּגַדְתָּה, Mal. ii. 14, comp. Gen. iii. 12. It often occurs.—2 *fem.* sometimes has still a *Yodh* at the end; as הָלַכְתִּי, Jer. xxxi. 21 (according to one form of the pronoun אַתִּי, § 32, Rem. 4), especially in Jeremiah and Ezekiel. With this is connected the form קְטַלְתִּי before suffixes (§ 61, 2).—1 *com.* sometimes without *Yodh*, as קָטַלְתְּ, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K<sup></sup>thibh; the Q<sup></sup>ri substitutes the full form.—*Plur.* 2 *fem.* תֶּנָה, Amos iv. 3.—3 *com.* seldom with the full plural ending וּן (often in Chald. and Syr.), as יָדְעוּן, Deut. viii. 3, 16, or with a superfluous א (as in Arab.), as הָלְכוּא, Jos. x. 24. In the Future the form with וּן is more frequent, see § 47, Rem. 4.

N. B. 5. In connexion with the afformatives תָּ, תִּי, נוּ, the tone is on the penultima, and the word is *Milêl;* with the others it is *Milra* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had fallen away, is restored, as קָטָלָה, קָטָלוּ, מָלֵאָת. *b*) By *Vav conversive of the Preterite*, where it is moved forwards one syllable (48b, 3).

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriasms, and Arabisms.

## Sect. 45.

### OF THE INFINITIVE.

1. The second ground-form of each conjugation is the Infinitive in its shorter form (*Infinitive construct*), in Kal קְטֹל. This is the most usual form of the Infinitive, and is employed not merely when a genitive follows, but also, necessarily, when a preposition is prefixed (לִקְטֹל, בִּקְטֹל). The longer form (*Infinitive absolute*), in Kal קָטוֹל, is used when the action of the verb is presented by itself, without direct connexion with other words; and most frequently, when the Infinitive is added to the finite verb for the sake of emphasis (see the particulars of this in § 128). The first is the original Infinitive, from which the second was subsequently formed. The first has more of the character of a verbal noun; the second expresses rather the abstract idea of the verb. E. g. הָרֹג בָּקָר Is. xxii. 13, means *to slay cattle;* but הֲרֹג הַבָּקָר would mean *the slaying of the cattle.*

2. Between קָטוֹל and קְטֹל, in Kal, there is much the same relation* as between the *absolute* and the *construct states* of nouns of this form (see § 91, Paradigm III.); with this difference, however, that the Infinitive *absolute* has *Cholem* unchangeable, the Infinitive *construct Cholem* changeable (hence with *Suff.* קָטְלִי), while the noun has its final vowel unchangeable in both states.

Besides קְטֹל the Infin. constr. has the following unusual forms:

*a*) קְטַל, e. g. שְׁכַב *to lie* Gen. xxxiv. 7.

*b*) קִטְלָה and קָטְלָה, קְטָלָה (feminine forms from קְטַל and קְטֹל); as שִׂנְאָה *to hate*, קָרְבָה *to approach* Ex. xxxvi. 2, חֶמְלָה *to pity* Ezek. xvi. 5. (As a verbal noun, too, the Infin. may take the feminine ending.)

*c*) מִקְטָל (as in Chaldee); e. g. מִקְרָא *to call* Numb. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 83, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.*

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* This relation is certainly similar to that which exists between the *absolute* and *construct states* in the noun (§ 87). There is a difference, however, both in form and use. The absolute is indeed mostly the longer form; but its vowels are often wholly different, as in Piel קַטֵּל, absol. קַטּוֹל, and it is made by lengthening the construct; but the construct is not a shortened form of the absolute. The use of the Infin. constr. is by no means limited to the case where it is followed by a genitive. In the Paradigms the *Inf. constr.* as the predominant form is put before the other under the name of Infinitive κατ' ἐξοχήν.

with the preposition לְ, as לִקְטֹל *interficiendo, ad interficiendum* לִנְפֹּל *ad cadendum* (for to fall).

The לְ is here so closely connected that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Daghesh lene*, namely לִנְפֹּל *lin-pol* (§ 28, 1), so also *liq-tol*, just as in the Fut. יִכְבַּד, יִקְטֹל. On the contrary בִּנְפֹל Job iv. 13, כִּנְפֹל 2 Sam. iii. 34, where the prepositions בְּ and כְּ are conceived to be less closely connected with the Infinitive.

## Sect. 46.

### OF THE IMPERATIVE.

1. The chief form of the Imperative קְטֹל (קְטֹל) is the same that lies also at the basis of the Future (§ 47), and which, when viewed as an Infinitive (§ 45), is likewise allied to the noun.* It expresses only the *second* person, but has inflexions for the Feminine and the Plural. For the *third* person it has no form (see § 127, Rem. 2); and even the second must be expressed by the Future (in the jussive form, § 48) when a negative precedes, as אַל תִּקְטֹל *ne occidas* (not אַל קְטֹל). The proper passive conjugations have no Imperative,† but the reflexive Niphal and Hithpaël have.

2. The inflexion is quite similar to that of the Future, and it will be comprehended from the explanations given below in § 47, 2. Like the Future, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קְטֹל there is also one with *Pattach*, as שְׁכַב (as in the *Inf.* and *Fut.*) 2 Sam. xiii. 5. The Pattach is quite regular in כַּבֵּד from כָּבֵד, see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and

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* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 128, 4, *b*). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Future. It might rather be supposed, that the Imper. is a shortening of the 2d person of the Fut. (קְטֹל from תִּקְטֹל); but, in reality these three forms are each independent, and not sprung one from another, but standing all alike on the basis of the abstract verb (§ 39, 1). The *inflexion* of the Imper. may rather be borrowed from the Future, than the reverse.

† An Imper. is found twice (Ex. xxxii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

plural form an ŏ (Qamets-chatuph) instead of the ִ, as מָשְׁכוּ *draw ye* Ez. xxxii. 20; מָלְכִי *reign thou* f. Judges ix. 10.

3. In the form קְטֹלְנָה the נָה— at times falls away, and then a helping vowel is introduced, as in שְׁמַעַן *hear ye* f. for שְׁמַעְנָה Gen. iv. 23; comp. קְרֶאןָ *call ye* f. for קְרֶאנָה Ex. ii. 20. The shortening is probably owing to the guttural.

## Sect. 47.

### OF THE FUTURE AND ITS INFLEXION.*

1. Fragments of the personal pronoun are employed in the inflexion of the Future as well as of the Preterite; but in the Future these fragments are *pre*fixed (*preformatives*)† to the root in the abstract form, viz. the *Infin. constr.* (קְטֹל). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the afformatives of the Preterite, so that in every case, only one consonant remains (י. ת, א, נ), mostly with a very short vowel, viz. vocal Sh<sup>e</sup>va. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end.

2. The derivation and signification both of the preformatives and afformatives, are still in most cases clear.

In the 1st *pers.* אֶקְטֹל, plur. נִקְטֹל, אָ is an abbreviation of אֲנִי, נ of אֲנוּ. This person required no addition at the end.

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* In this translation the grammatical terms, used by Gesenius himself and by most other Hebraists, are generally retained, in preference to those adopted by Rödiger after the example of Ewald. A general change of the terminology would occasion inconvenience and some perplexity, particularly in using the best Hebrew Lexicons now extant, while it would scarcely secure advantages to counterbalance. Accordingly the tenses are, here, designated by the usual names. By Rödiger, however, the *Future* is called *Imperfect*, as expressing what is unfinished, in progress, and future; in contradistinction from the *Perfect*, which expresses what is actually finished and past, or conceived to be so (see in the Syntax, §§ 123—126b). It may be added that Prof. Lee calls the Future the *Present* tense. In this, however, he seems to stand alone.—Tr.

† There is this striking difference in the formation of the two tenses, that the more objective Preterite begins with the verbal stem, and ends with the pronominal sign as something subordinate, while the Future, on the contrary, begins with the pronoun denoting the subject from whom the action of the verb proceeds. See more in the Syntax, § 123, &c.

In the 2d *pers. sing.* the ת in תִּקְטֹל is from אַתָּה, the ִי in תִּקְטְלִי is the sign of the feminine, as in אַתִּי *thou* (feminine, see § 32, Rem. 4). In the 2d *pers. plur.* the וּ (more fully וּן, see Rem. 4) in תִּקְטְלוּ is the sign of the plural as in the 3d person and already in the Preterite (§ 44, 1), and is here appropriated to the masculine;* נָה in תִּקְטֹלְנָה is the sign of the plural *feminine* (in Chaldee ָן), or borrowed from הֵנָּה *eæ*.

In the 3d person יִקְטֹל, the י stands most probably as a stronger consonant for ו (from הוּא), properly וִקְטֹל, because ו at the beginning of a word was mostly avoided in Hebrew (§ 68). The ת in the *feminines* תִּקְטֹל, תִּקְטֹלְנָה, which are precisely the same as the second person, is probably allied to the feminine ending ַת [or it may come, as Gesenius thought, from הִיא *she*, by changing ה into ת, which is often done].

3. In the course of inflexion the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of יִקְטֹל is followed by all the other forms which receive no addition at the end, and that of תִּקְטְלִי by the forms יִקְטְלוּ, תִּקְטְלוּ; analogous to תִּקְטֹלְנָה is קְטֹלְנָה in the Imperative.

Rem. 1. The final *ō* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Infin.* and *Imper.* Hence, *a*) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. *b*) Before Maqqeph it becomes Qamets-chatuph; e. g. וַיִּכְתָּב־שָׁם *and he wrote there*, Josh. viii. 32. *c*) It becomes vocal Sh<sup>e</sup>va before the afformatives ִי and וּ. In the few instances in which it remains before such afformatives, the pointing becomes וֹ, because it stands close before the pause, e. g. יִשְׁפּוֹטוּ *yish-pôtû* (*they will judge*), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs *middle A*, like קָטַל. *Intransitive* verbs (*middle E* and *O*) take *ă* (*Pattach*) in the Future, as גָּדַל *to be great*, *Fut.* יִגְדַּל; קָטֹן *to be small*, *Fut.* יִקְטַן. Sometimes both forms exist together; the *Fut.* with *ō* is then transitive, and that with *ă* intransitive. E. g. יִקְצֹר *he will cut off, will reap;* יִקְצַר *he will be cut off*, i. e. will be short. So also חָלַשׁ, Fut. *ō*, *to subdue;* Fut. *ă*, *to be subdued*. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. יִשֹּׁךְ and יִשַּׁךְ *he will bite*. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as יִתֵּן for יִנְתֵּן. These three forms of the Future are called *Future O*, *Future A*, *Future E*.

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* This is also the proper gender of the plural-syllable *ûn*, *û*. It is true that in the Pret. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Pret. for the masculine alone; as in Syriac *mas.* *qĕtalûn*, *fem.* *qĕtalēn*, so in Arabic, *mas.* *qâtalû*, *fem.* *qatâlna*.

3. For the 3 *plur. fem.* תִּקְטֹלְנָה is substituted in three instances, to distinguish it from the 2d *pers.*, the form יִקְטֹלְנָה (etymologically more correct), as in Chaldee and Arabic. E. g. יַעֲמֹדְנָה *they shall arise*, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances תִּקְטֹלְנָה seems to have been used improperly for the 3d *pers. singular*, Ex. i. 10; Judg. v. 26 (and according to some Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat;* and in the French patois, *j'avons* for *j'ai*).—In the Pentateuch ןָ (*nā*) occurs in place of נָה, especially after *Vav conversive* (§ 48b, 2); e. g. Ex. i. 18, 19; xv. 20, as in Arabic.—A form still more abbreviated is found in the *Imp.* (§ 46, Rem. 3).—Once occurs (Ezek. xvi. 50) the anomalous form תִּגְבְּהֶינָה with ֶי inserted, after the manner of verbs ע״ע and ע״י (§ 66, 4, § 71, 5).

N. B. 4. The plural forms ending in וּ appear also not unfrequently with the fuller ending וּן, most commonly with obvious stress on the word at the end of a period, where the vowel of the second syllable is then retained, as יִרְגָּזוּן *they tremble*, Ex. xv. 14, תִּשְׁמָעוּן *ye shall hear*, Deut. i. 17. But it is not confined to this position; see e. g. Ps. xi. 2, יִדְרְכוּן קֶשֶׁת; comp. iv. 3, Gen. xviii. 28, 29, 30, 31, 32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the close of a period is clearly seen in Is. xxvi. 11, בַּל יֶחֱזָיוּן יֶחֱזוּ וְיֵבֹשׁוּ *they see not; may they see and be ashamed.** This original ending וּן is common in Aramæan and Arabic; yet in the vulgar Arabic it is shortened. Of the Fut. with וּא, יִנָּשׂוּא Jer. x. 5 is the only example.

5. In like manner תִּקְטְלִי has a longer form with final ן, namely תִּקְטְלִין, which is also common in Aram. and Arabic. The ִין here is scarcely original; probably it arose from imitation of the plural ending וּן. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become Sh$^e$va, is restored and takes the tone, as תִּקְטֹלִי, יִקְטֹלוּ. Comp. § 29, 4.

## Sect. 48.

## LENGTHENING AND SHORTENING OF THE FUTURE AND IMPERATIVE.

(*Jussive and Cohortative Forms.*)

1. For the paucity of specific forms to express the *relative Tenses* and the *Moods* in the Hebrew and its kindred dialects, a small compensation is made by *changes* in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. We must distinguish, accordingly, between the common

* It is worthy of remark, that the Chronicles often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 33 —1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

form of the Future and two others, viz. a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Future, however, occurs only in the first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Future.

In Arabic the distinction is always clear. Besides the common Indicative Future *yáqtulu*, it has, *a*) a Subjunctive, *yáqtula*; *b*) a Jussive, *yáqtul*; and *c*) a so-called *Future energic*, *yaqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is ָה (*He paragogic*) attached to the first person; e. g. אֶקְטְלָה for אֶקְטֹל. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the afformatives וּ and ִי, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׁמְרָה; in *Piel*, נְנַתְּקָה Ps. ii. 3; but in *Hiphil*, אַזְכִּירָה.

In a *very* few instances ֶה takes the place of ָה (according to § 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

ָה denotes, as accusative-ending to a noun, *motion* or *tendency towards a place* (§ 88, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self*, *determination*, *wish* (as Optative), &c. (see § 126).

4. The *Jussive* occurs only in the second and third persons. It has several modifications of form, which will be described in treating of the conjugations in which it is found. In the regular verb it is confined, as a distinct form, to Hiphil, as יַקְטֵל for יַקְטִיל. It is found in Kal and Hiphil of verbs ע״ו, as יָמֹת and יָמֵת for יָמוּת and יָמִית; and in all the conjugations of verbs ל״ה, where it consists in the removal (*apocopê*) of the ending ֶה; e. g. יִגֶל for יִגְלֶה. (The name *Future apocopated*, derived from the mode of forming it in verbs ל״ה, is applied generally to this form of the Future.) But in all cases the plural forms of the *Jussive* coin-

cide with the common, only that the ending ךָ cannot occur. Also the second pers. sing. f. sounds like תַּקְטִילִי, &c.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it expresses *command* and *wish* (§ 126).

5. The persons of the Imperative, as it is allied in form and meaning to the Future, are also lengthened (by ה ָ) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp*. occurs, e. g. in Kal of the regular verb, as שְׁמֹר, שָׁמְרָה, שְׁכַב, שִׁכְבָה; the shortened *Imp*. in verbs לה, as גַּל for גַּלֵּה; both together in Hiphil, as הַקְטֵל and הַקְטִילָה for הַקְטִיל. The signification of these forms is not always so strongly marked as in the Future. The longer form, however, is often emphatic, as קוּם *stand up*, קוּמָה *up!* תֵּן *give*, תְּנָה *give!*

## SECT. 48b.

## PRETERITE AND FUTURE WITH VAV CONVERSIVE.

1. The use of the two tenses, as will more clearly appear in the Syntax (§§ 124, 125), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Preterite, the others being in the Future form; and, on the contrary, in continued descriptions of the future, the first verb is in the Future, while the rest are in the Preterite form. Gen. i. 1: *In the beginning created* (Pret.) *God the heavens and the earth.* 3 v. *And said* (Fut.) *God, Let there be light, and there was* (Fut.) *light.* 4 v. *And God saw* (Fut.), &c. Just the reverse in Is. vii. 17: *Jehovah will bring* (Fut.) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since*, &c. 18 v. *And it will happen* (Pret. וְהָיָה) *on that day* . . . . . 19 v. *and they will come* (Pret.). This progress of time, this succession of thought, is usually indicated by the *Vav copulative*, which however in this case, partly, receives itself a somewhat different form, and partly

affects the form of the Preterite and Future to which it is prefixed.*

2. The *Vav conversive of the Future* is the most important. This *a*) is regularly prefixed with *Pattach* and a *Daghesh forte* in the next letter, as וַיִּקְטֹל *and he killed*, but to the first person sing. with *Qamets* (according to § 22, 1), as וָאֶקְטֹל *and I killed* [see another exception with *Daghesh f.* omited, as וַיְדַבֵּר and וַיְהִי, in § 20, 3, *b*]; *b*) it takes a shortened form of the Future, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיַּקְטֵל (§ 52, Rem. 4), and often at the same time draws the tone back to the penultima, as יָמוּת, shortened יָמֹת, with *Vav conversive* וַיָּמָת (*and he died*), § 71, Rem. 4.† Yet it is often, particularly in the later books, prefixed to the first person sing. with the lengthened form in ־ָה, e. g. וָאֶמְרְטָה *and I plucked*, Ezra ix. 3. See more in § 126, *b*.

In the former editions [all but the 13th] of this Grammar, another view of this *Vav* was preferred, viz. that it is a shortening of the verb הָיָה (*it was*) and is prefixed to the future in order to express the tense of narration. Thus: וַיִּקְטֹל from הָיָה יִקְטֹל *it was* (that) *he killed*. But it is evident, on the contrary, that the *copula* (conjunction) lies in the *Vav*, for 1) this Future with Vav always conjoined to what precedes stands *before* the *noun*, as וַיֹּאמֶר אֱלֹהִים, and where the noun must stand first, the *Vav* is separated from the *verb*, e. g. Is. vi. 4: וַיָּנֻעוּ . . . . וְהַבַּיִת יִמָּלֵא עָשָׁן *and they* (the thresholds) *shook . . . . and the house was filled with smoke*, iii. 16; 2) it never stands after the relative and the conjunctions, which exclude *and* (אֲשֶׁר, כַּאֲשֶׁר, כִּי); 3) in parallel passages we frequently find it exchanged for a simple וְ; see Is. lix. 16; com. ch. lxiii. 3, 5, 6, and also in the same sentence, as in Is. xliii. 28. Though 4) it often stands at the beginning of entire sections and books, yet this only proves that they are sequels of a former narrative (as in Ex. i. 1 and Ezra i. 1), or at least conceived to be such (as in Ruth i. 1 and Esther i. 1). The simple וְ begins the 1st book of Kings. Another opinion derives וַ· from וְהָיָה, but without any probability.

It is better, therefore, to consider וַ· as merely a strengthened form of

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* Since it changes in a degree the meaning of the tenses, it is called by the Hebrew grammarians [including Gesenius] *Vav conversive* (i. e. converting the *Fut.* into the *Pret.*, and the *Pret.* into the *Fut.*). Better [in the opinion of Rödiger, who follows Ewald] is the name *Vav consecutive*, since it essentially denotes sequence or progress.

† Also the forms in ־וּן and ין occur very seldom after *Vav conv.*, וַיְרִיבוּן Judges viii. 1; Ez. xliv. 8.

*Vav copulative* (comp. בַּמָּה, כַּמָּה, לָמָּה, where the prepositions בְּ, כְּ, לְ are strengthened in a similar way), in the sense of *and then, and so.*

The shifting back of the tone is found also in similar connexions, like לָמָּה, and the shortening of the verb at the end (*apocopé*) is only accidentally similar to the form of the Jussive, just as its lengthening is to the form of the Cohortative.

3. As the opposite of the above, we have *Vav conversive of the Preterite*, which joins Preterites to a foregoing future. In form it is the usual *Vav copulative* (וְ), e. g. וְהָיָה (after a Fut.) *and it will be;* yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima,* e. g. הָלַכְתִּי *I went,* וְהָלַכְתִּי (with a Fut. preceding) *and I will go,* Judges i. 3; הִבְדִּילָה Pret., וְהִבְדִּילָה *and it shall divide,* Ex. xxvi. 33. See more on the use of the Preterite in § 124.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange.

It does not take place *a*) in the 1 *pers. pl.* וְיָשַׁבְנוּ Gen. xxxiv. 16; *b*) in verbs לא and לה.

## Sect. 49.

## OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz., an *active*, called also *Poël*, and a *passive* or *Pa-ul* (פָּעוּל).† The latter is probably a remnant of a lost passive form of קָטַל.

In the Aramæan the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. The participle active of Kal is connected, in its formation, with the third person of the Preterite, from which it is distinguished only by the longer vowel of the noun-forms, thus: קָטֵל, Part. קָטֵל, יָשֵׁן *sleeping*, from יָשֵׁן; יָגֹר *fearing*, from יָגֹר. But the Participle that most commonly occurs in verbs *middle A*, deviates from this form and takes that of קֹטֵל, the *ô* in which has sprung from *â*, *qôtel* from *qâtel* (§ 9, No. 10, 2). The form

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* Whether the hastening of the tone *forward* expresses the reference to the *future*, and, on the contrary, the shifting of it *backward*, a close connexion with what is *past*, may be left undecided.

† The Jewish grammarians call the participle also בֵּינוֹנִי (*middle word*); yet not in the sense of the Latin name, but as used for a present tense, and accordingly holding the *middle* place between the Preterite and the Future.

קָטֵל is in common use only as a verbal noun. Compare the mode of forming the Participle in Niphal (§ 83, 1); that of *Piël*, *Hiphil*, *Hithpaël* follows a different method.

3. Participles form their feminine and plural like other nouns (§§ 90, 91).

Rem. 1. An unfrequent form is תּוֹמִיךְ *supporting* Ps. xvi. 5 (for תּוֹמֵךְ from תָּמַךְ), comp. סֹבֵיב 2 Kings viii. 21, and the *prop. n.* אוֹבִיל 1 Chron. xxvii. 30. Many reckon here also יוֹסִף Is. xxix. 14; xxxviii. 5, but this is much rather 3 *sing. fut.* Hiphil of יָסַף. Comp. a quite similar construction Is. xxviii. 16. The Cholem in קוֹטֵל is unchangeable, though it is generally written *defectively*. The form הוֹלֵם, Is. xli. 7, for הוֹלֵם is explained by § 29, 3, *b*.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *aged*, *flown*. Thus אָחוּז means *holding* (not *held*), Cant. iii. 8, בָּטוּחַ *confisus* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin.

## *B.* DERIVED CONJUGATIONS.

### Sect. 50.

### NIPHAL.

1. The full characteristic of this conjugation is the syllable הִנְ (in the corresponding seventh conjugation in Arabic אִנְ) prefixed to the ground-form. It appears only in the *Inf. constr.* הִקָּטֵל, contracted from הִנְקָטֵל. With the *Inf.* are connected, in form, the *Imp.* הִקָּטֵל and the *Fut.* יִקָּטֵל, contracted from יְהִקָּטֵל. In the *Pret.* the (less essential) He has been suffered to fall away, and only Nun remains as the characteristic, hence נִקְטַל. The same applies to the Participle, which is distinguished from the Preterite only by the long (ָ), as נִקְטָל, *fem.* נִקְטָלָה or נִקְטֶלֶת. The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Pret. and Part. by the *Nun* prefixed; in the Imp., Inf., and Fut. by the *Dagesh* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, Daghesh forte must be omitted (§ 62, 4). To compensate for this omission, the preceding vowel is made long (§ 22, 1).

2. *Significations of Niphal.* It has similarity to the Greek *middle voice*, and hence *a*) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר *to look to one's self*, *to beware*, φυλάσσεσθαι נִסְתַּר *to hide one's self;* often in verbs which express passion or feeling, as

נִחַם *to trouble one's self, to grieve,* נֶאֱנַח *to bemoan one's self, to bewail;* comp. ὀδύρεσθαι, *lamentari, contristari.* *b*) Next it frequently expresses reciprocal action, as נִשְׁפַּט *to contend with another at law;* יָעַץ *to counsel,* Niph. *to consult together;* comp. the *middle* and *deponent* verbs βουλεύεσθαι, μάχεσθαι (נִלְחַם), *altercari, luctari, prœliari.* *c*) It has also, like Hithpaël (§ 53. 3, *c*) and the Greek *Middle,* the signification of the Active with the addition of *self, for one's self,* e. g. נִשְׁאַל *to ask for one's self* (1 Sam. xx. 6, 28), precisely like αἰτοῦμαί σε τοῦτο, ἐνδύσασθαι χιτῶνα *to put on (one's self) a tunic.* Here, instead of the accusative, the remote object (usually expressed by the dative) lies in the idea of the conjugation. *d*) It is often also *passive* of Kal, e. g. יָלַד *to bear,* Niph. *to be born;* likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. כָּבֵד *to be in honour,* Niph. *to be honoured,* כָּחַד in Piël *to conceal,* Hiph. *to make disappear, to destroy,* Niph. passive of both: and in this case its meaning may again coincide with Kal (חָלָה Kal. and Niph. *to be sick*) and even take an accusative (§ 135, 2, Rem. 1).

Examples of *denominatives* are; נִלְבַּב *cordatum fieri,* from לֵבָב *heart;* נִזְכַּר *to be born a male,* from זָכָר *a male.*

The older Hebrew Grammarians have represented Niphal as the proper *Passive* of Kal. This representation is decidedly incorrect; for Niphal has not the characteristics of the other passives. There are still found in Kal traces of an early passive form (§ 49, 1), and the Arabic has an independent conjugation, corresponding with Niphal (*inqatala*), which has its own Passive; nay, in Hebrew itself there is probably a trace of the Passive of Niphal in the form נְגֹאֲלוּ, Is. lix. 3; Lam. iv. 14. According to the *usage* of the language, the *passive* signification is certainly the predominant one; but it was first derived from the reflexive. The הִן prefixed has the force of a reflexive pronoun, like הִת in Hithpaël.*

Rem. 1. The *Inf. absol.* נִקְטֹל connects itself, in form, with the Preterite, to which it bears the same relation as קָטוֹל to קָטַל. It is the only Infinitive of this kind. Examples of this form, נִשְׁאֹל *rogando* 1 Sam. xx. 6, נִכְסֹף *desiderando* Gen. xxxi. 30; of the other, הִנָּתֹן Jer. xxxii. 4; once אִדָּרֹשׁ *exaudiendo* Ez. xiv. 3. The ו in the final syllable (which is essentially long), this Infinitive form has also in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *â.*

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* In other languages, too, the change of the reflexive into the passive is observed. It is still clear in Sanskrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun =*se;* in the ancient Slavic and Bohemian *amat-se* stands for *amatur,* in Dacoromanic *io me laudu* (I am praised). See *Pott's* Etymologische Forschungen, Th. 1, S. 133 ff. Th. 2. S. 92. *Bopp's* Vergleichende Grammatik, S. 686 ff.

2. In *Pause*, *Pattach* often takes the place of *Tsere* in the final syllable; e. g. וַיִּגָּמַל *and he was weaned*, Gen. xxi. 8, as also in other cases (see p. 80). In the second and third persons plural feminine, the form with Pattach is more common than that given in the Paradigm, e. g. תִּזָּכַרְנָה *they shall be remembered*, Is. lxv. 17.

3. When the Fut., or the Inf., or the Imp. is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tsere*. E. g. יִכָּשֶׁל בָּהּ *he stumbled at it*, Ez. xxxiii. 12; וַיֵּעָתֶר לוֹ *and he heard him*, Gen. xxv. 21, comp. וַיֵּעָתֵר אֱלֹהִים *and God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the constant one; as הִשָּׁמֶר *take heed*, Ex. xxiii. 21; וַיִּלָּחֶם *and he fought*, Numb. xxi. 1.

4. A frequent form of the 1 Pers. is אִקָּטֵל, as אִדָּרֵשׁ *I will be found*, Ez. xiv. 3, אִשָּׁבֵעַ *I swear*, Gen. xxi. 24. Comp. § 68, Rem. 5.

## Sect. 51.

### PIEL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *qattala*, Aram. קַטֵּל) is the *doubling of the middle stem-letter*. In the Active, the Fut. יְקַטֵּל and the Part. מְקַטֵּל (whose preformatives retain their original Sh°va) are formed, according to the general analogy, from the Inf. and Imp. קַטֵּל. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the Preterite. In other respects the Active and Passive follow the same analogy. In the inflexion of the Preterite of Piël, *Pattach* takes the place of *Tsere* in the first and second persons (קִטֵּל, קִטַּלְתָּ, קִטַּלְתִּי), which, properly, have for their basis the form קִטֵּל. See Rem. 1.

The מְ which occurs also in the succeeding conjugations as the characteristic of the Part. may be derived from מִי *who?* in the sense of *some one*.

Piël and Pual are throughout distinguished by the *Daghesh* in the middle stem-letter. It is omitted only in the following cases:—*a*) Always when this letter is a guttural (§ 63, 3). *b*) Sometimes, though rarely, when this letter has Sh°va (§ 20, 3, *b*); as יְשָׁרֵהוּ Job xxxvii. 3, for יְשַׁרְרֵהוּ *he directs it;* שִׁלְחָה for שִׁלְּחָה Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *littera dagessanda;* e. g. לֻקֳחָה for לֻקְּחָה *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Fut. and Part. the Sh°va under the performatives may always serve as a mark of these conjugations.

2. *Significations of Piël.* *a*) It denotes *intensity* and *repetition* (comp. the *Nomina intensiva* and *iterativa*, which are

also formed by doubling the middle stem-letter, § 83, 6–9);* e. g. צָחַק *to laugh*, Piël *to sport*, *to jest* (to laugh repeatedly); שָׁאַל *to ask*, Piël *to beg;* hence it denotes that the action is *performed upon many*, as קָבַר *to bury* (*one*), Gen. xxiii. 4, Piël *to bury* (*many*), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as פָּתַח *to open*, Piël *to loose;* סָפַר *to count*, Piël *to relate.* With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, *b*) It has a causative signification (like Hiphil), e. g. לָמַד *to learn*, Piël *to teach.* It often takes the modifications expressed by *to permit*, *to declare* or *to regard*, *to help*, as חִיָּה *to let live;* צִדֵּק *to declare innocent;* יִלֵּד *to assist in child-bearing.* *c*) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it;* as from קֵן *nest*, קִנֵּן *to make a nest;* from עָפָר *dust*, עִפֵּר *to throw dust*, *to dust.* It also expresses the *taking away* or *injuring* the thing or part of which the noun is the name (as in English *to behead*, *to skin*, *to bone*), e. g. שֵׁרֵשׁ (from שֹׁרֶשׁ *a root*) *to root out*, *extirpate;* זִנֵּב (from זָנָב *tail*) properly *to injure the tail*, hence *to rout the rearguard* of an army; דִּשֵּׁן *to remove the ashes.* So also in verbs whose origin cannot be traced to a noun, e. g. סִקֵּל *to stone*, and also *to remove the stones*, sc. from a field.†

The significations of the Passive will present themselves spontaneously, e. g. גָּנַב *to steal*, Piël *to steal*, Pual *to be stolen.*

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. רִפֵּא in Piël *to stitch up*, in Kal *to heal;* בָּרָא

* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen, recken; streichen* (*stringo*, Anglo-Saxon *strecan*), *strecken;* comp. *Strich, Strecke; Wacker*, from *wachen:* others in which it has the *causative* signification, are *stechen, stecken; wachen, wecken;* in Greek, *τέλλω to bring to an end*, from the stem *τέλω to end*, *γεννάω to beget*, and *to bear*, from *γένω to come into being.* The above examples from the German show also that *ch* when doubled takes the form of *kk, ck*, in accordance with the laws relating to the Dagheah in Hebrew (§ 13, 3). Analogous to the conjugation Poël (§ 54, 1) is *cædo, to fell*, from *cado, to fall.*

† In Arabic, *Denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal שָׁבַר (from שֶׁבֶר) *to buy* and *sell grain.*

Piël *to cut, to hew out*, Kal *to form, to make;* גִּלָּה Piël *to uncover*, Kal *to reveal.*

In intransitive verbs also, Piël occurs as an intensive form, but only in poetry, as חִתַּת *frangi* Jer. li. 56; פִּתַּח *to be open* Is. xlviii. 8; lx. 11; רִוָּה *to be drunken*, Is. xxxiv. 5, 7.

N. B. Rem. 1. The Pret. Piël has frequently ( ֶ ) in the final syllable instead of ( ֵ ), e. g. אִבַּד *to destroy*, שִׁבֵּר *to break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, *Tsere* is the more common vowel. Compare גִּדַּל Is xlix. 21 with גִּדֵּל Jos. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, as דִּבֶּר *to speak*, כִּפֶּר *to atone*, כִּבֶּס *to wash*.

A single instance of ( ַ ) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, נַשַּׁנִי *to cause to forget*, occasioned by the play upon the name מְנַשֶּׁה. Compare the quadriliteral פַּרְשֵׁז, which is analogous, in form, with Piël (§ 55).

2. The Fut., Inf., and Imp. when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. יְבַקֶּשׁ־לוֹ *he seeks for himself* Is. xl. 20; קַדֶּשׁ־לִי *sanctify to me* Ex. xiii. 2. So in Hithpaël. In the 1 pers. sing. Fut. besides אֲקַטֵּל there occurs also (very seldom) the form אֱזָרֶה Lev. xxvi. 33 (on account of the long vowel following), and אֲסָעֲרֵם Zech. vii. 14 (according to § 23, 4, Rem. 2). With *Vav conv.* we have also וָאֲקַטֵּל for וָאֲקַטֵּל Judges vi. 9. Instead of תְּקַטֵּלְנָה are found such forms as תְּקַטֵּלְנָה, e. g. Is. xiii. 18; Ezek. xxxiv. 14.

3. The Inf. absol. has the marked form קַטֹּל, as יַסֹּר *castigando* Ps. cxviii. 18; and in Pual, גֻּנֹּב Gen. xl. 15. But more frequently the form קַטֵּל is used, e. g. Jer. xii. 17; xxxii. 33.

4. In Pual, instead of Qibbuts is found less frequently Qamets-chatuph, e. g. מְאָדָּם *dyed red* Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation when Shureq takes the place of Qibbuts, as יוּלַּד Judges xviii. 29.

5. The Part. Pual sometimes occurs without the prefix מְ; it is then distinguished, like the Part. Niph., only by the *Qamets* in the final syllable, e. g. לֻקָּח *taken* 2 Kings ii. 10; comp. יוּלָּד for מְיוּלָּד Judges xiii. 8, also Eccles. ix. 12; Hos. i. 6, 8.

## Sect. 52.

### HIPHIL AND HOPHAL.

1. The characteristic of the Active is ה with ( ַ ) or ( ִ ) prefixed to the stem, and ִ י inserted in the final syllable. From the Inf. הַקְטִיל are formed the Fut. and the Part. יַקְטִיל, מַקְטִיל, for יְהַקְטִיל, מְהַקְטִיל. In the Passive (as in Pual), the Inf. is of the same form with the 3 pers. sing. Preterite; and in its other forms it follows the general analogy. The inflexion has nothing pecu-

liar, except that in the 1 and 2 pers. Pret. the ִי— falls away and Pattach takes its place, as הִקְטִיל, הִקְטַלְתָּ; which is explained by the analogy of the Aramæan (אַקְטֵל), and of the Arabic (אַקְטַל), where the ִי— is not found. It does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel. See Rem. 1.

The *marks* of this conjugation are, therefore, in the Pret., Imp., and Inf., the prefix ה; in the Fut. and Part., the vowel under the preformatives, which in Hiphil is *Pattach*, in Hophal *Qibbuts* or *Qamets-chatuph.*

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 51, 2, *b*), e. g. יָצָא *to go forth*, Hiph. *to bring out of, to lead forth; קָדַשׁ to be holy*, Hiph. *to sanctify*. When Kal is transitive, Hiph. takes two accusatives (§ 136, 1). Frequently Piël and Hiphil are both in use in the same signification, as אָבַד *to perish*, Piël and Hiph. *to destroy;* but generally only one of them is found, or they have some difference of signification, as in כָּבֵד *to be heavy*, Piël *to honour*, Hiph. *to make heavy*. Intransitive verbs merely become transitive, e. g. נָטָה *to bow* (intrans.), Hiph. *to bow* (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which other languages express by intransitive verbs. Especially was any change in one's *habit of body* conceived (and very rightly too) by the Hebrew as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself,* e. g. שָׁמֵן Hiph. *to become fat* (properly *to produce fat*); חָזַק and אָמֵץ Hiph. *to become strong* (properly *to develop strength*); עָטַף Hiph. *to become feeble.* The same analogy applies to עָשַׁר Hiph. *to become rich* (properly *to make, to acquire, riches*); also especially to words which express *the taking of a new colour*, as הֶאְדִּים *to become red*, הִלְבִּין *to become white*, &c. Moreover, what is merely *state* or *condition*, becomes in the Hebrew mode of conception, an *act*, e. g. הֶחֱרִישׁ not *to be silent*, but properly *to keep silence* (*silentium facere*, Plin.); הִרְגִּיעַ *to lead a quiet life*, הֶאֱרִיךְ *to prolong* (one's stay), *to tarry.* In such cases there is often an ellipsis, as הֵיטִיב *to deal well*, הִשְׁחִית *to do wickedly*, properly *to make good, or bad* (sc. דַּרְכּוֹ, דְּרָכָיו, which are also often expressed).

* The verb עָשָׂה *to make*, is employed in the expression of the same ideas, e. g. *to make fat* (*fatness*), for, to produce fat upon his body, Job xv. 27; *to make fruits, to make branches*, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *sobolem, divitias, facere*, Plin., and in Italian *far corpo, far forze, far frutto.*

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing* or *putting forth* that of which the original noun is the name, e. g. הִשְׁרִישׁ *to put forth roots*, הִקְרִין *to put forth horns*. It also expresses the actual use of a member, as הֶאֱזִין *to listen* (properly *to make ears*); הִלְשִׁין *to chatter, to slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).

The signification of *Hophal*, as of Niphal, may sometimes coincide with that of Kal, e. g. יָכֹל *potuit*, Fut. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Preterite of Hiphil retains always the ִי of the final syllable (in 3 p. sing. and plur.); on the contrary, the Inf., Imp., and Fut. frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *ī* and *ē*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal Sh$^e$va, and with gutturals it is changed into *Pattach*.

2. The Inf. absol. has *generally* Tsere, with and without *Yodh*; as הַקְדֵּשׁ Judg. xvii. 3; הַכְבֵּד Ex. viii. 11; הַשְׁמִיד Amos ix. 8. Strictly Chaldee, with א instead of the ה, is אַשְׁכֵּים *mane surgendo* Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The Imp. but seldom takes the form הַקְטִיל (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it are employed the shortened and the lengthened forms הַקְטֵל and הַקְטִילָה, as הַשְׁמֵן, *to make fat*, הַקְשִׁיבָה *attend!* The first takes *Seghol* before *Maqqeph*, as הַסְכֶּן־נָא Job xxii. 21.

N. B. 4. In the Fut. of Hiph. the form with *Tsere* for the jussive is the usual one, as אַל־תַּגְדֵּל *make not great* Obad. 12, יַכְרֵת *let him cut off* Ps. xii. 4, especially with ו *convers.*, as וַיַּבְדֵּל *and he divided* Gen. i. 4. Before Maqqeph this Tsere becomes Seghol, as וַיַּחֲזֶק־בּוֹ *and he held him* Judg. xix. 4. In the plural (after the manner of the Aramæan) it sometimes becomes Sh$^e$va, as וַיַּדְרְכוּ Jer. ix. 2, וַיַּדְבְּקוּ 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g. יַשְׁלִם, is not an essential variation.

5. The form of the Part. with (‥) in the *Sing.* is doubtful (Is. liii. 3); but perhaps the plurals מַחְלְמִים *dreamers* Jer. xxix. 8, מַעְזְרִים *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is מַקְטֶלֶת, e. g. מַשֶּׂגֶת Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Pret. are sometimes found the forms הֶכְלַמְנוּ *we have reproached* 1 Sam. xxv. 7, and אֶגְאַלְתִּי *I have soiled* (with א as in Aramæan) Is. lxiii. 3, comp. Job xvi. 7.

7. In the Fut. and Part. the characteristic ה regularly gives place to the preformatives, as יַקְטִיל, מַקְטִיל, but not to prepositions in the Inf., לְהַקְטִיל, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as יְהוֹשִׁיעַ *he will save* Ps. cxvi. 6, for יוֹשִׁיעַ; יְהוֹדֶה *he will praise* for יוֹדֶה (in verbs פּוּ only); on the contrary לַאֲדִיב for לְהַאֲדִיב *to cause to faint*, 1 Sam. ii. 33; comp. Is. xxiii. 11; Ps. lxxviii. 17.

N. B. 8. The *tone*, in Hiphil, does not fall on the afformatives וּ, ָה,

and ־ֵי. They take it, however, in the Pret. when *Vav conversive* is prefixed, as וְהִבְדִּילָה Ex. xxvi. 33.

9. In the Passive (*Hophal*) Pret., Fut., and Part. *ŭ* ( ֻ ) is found in the first syllable as well as *ŏ* ( ָ ), הָקְטַל, but not so often in the regular verb, e.g. הֻשְׁכַּב Ez. xxxii. 32, and הָשְׁכְּבָה xxxii. 19; הֻשְׁלַךְ, Part. מֻשְׁלָךְ 2 Sam. xx. 21, and הָשְׁלַכְתָּ Is. xiv. 19; but verbs פן have *ŭ* constantly, as הֻגַּד (according to § 9, 9, 2).

10. The Inf. absol. is distinguished by ( ֵ ) in the final syllable; e. g. הָחְתֵּל *fasciando* Ez. xvi. 4; הֻגֵּד *nuntiando* Jos. ix. 24. Of the Inf. constr. as given in the Paradigm, there happens to be no example in the regular verb.

## Sect. 53.

## HITHPAEL.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קַטֵּל the syllable הִתְ (Chald. אִתְ, Syr. אֶתְ*), which, like הִנְ in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle אֵת *self* (§ 115, 2, Note).

2. The ת of the syllable הִתְ suffers the following changes:

*a*) When the first radical of the verb is a sibilant (ס, צ, שׁ), it changes places with ת (§ 19, 5), as הִשְׁתַּמֵּר *to take heed*, for הִתְשַׁמֵּר, הִסְתַּבֵּל *to be burdened*, for הִתְסַבֵּל. With צ, moreover, the transposed ת is changed into the more nearly related ט, as הִצְטַדֵּק *to justify one's self* for הִצְתַּדֵּק. (Single exception in Jer. xlix. 3.)

*b*) Before ד, ט, and ת, it is assimilated (§ 19, 2) e. g. הִדַּבֵּר *to converse*, הִטַּהֵר *to cleanse one's self*, הִתַּמֵּם *to conduct one's self uprightly;* sometimes also before נ and כ, as הִנַּבֵּא *to prophesy*, elsewhere הִתְנַבֵּא; הִכּוֹנֵן for הִתְכּוֹנֵן *to make one's self ready*. Once before ר, Is. xxxiii. 10.

3. *The significations of Hithpaël.* *a*) Most frequently it is *reflexive*, but chiefly *of Piël*, as הִתְקַדֵּשׁ *to sanctify one's self*, הִתְנַקֵּם *to avenge one's self*, הִתְאַזֵּר *to gird one's self*. Then farther it means: *to make one's self that* which is expressed by the first conjugation: hence, *to conduct one's self* as such, *to show one's self*, *to imagine one's self*, *to affect*, to be such; properly *to make one's self* so and so, *to act* so and so. E. g. הִתְגַּדֵּל *to make one's self great*, *to act proudly*, הִתְחַכֵּם *to show one's*

* See also in Hebrew אֶתְחַבַּר 2 Chron. xx. 35.

*self cunning, crafty,* also, Eccles. vii. 16, *to think one's self wise;* הִתְעַשֵּׁר *to make,* i. e. *to feign one's self rich.* Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. אָבַל Kal *to mourn,* is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 135, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as הִתְרָאָה *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to* or *for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִתְפַּשֵּׁט *exuit sibi* (*vestem*), הִתְפַּתַּח *solvit sibi* (*vincula*). So without the accusative, הִתְהַלֵּךְ *to walk about for one's self* (*ambulare*). Only seldom *d*) It is *passive,* e. g. הִתְפָּקֵד *to be numbered, mustered,* Judges xx. 15, 17, xxi. 9. Comp. Niphal. § 50, 2, *d*.

The passive *Hothpaal* is found only in the few following examples, הָתְפָּקְדוּ (so always for הָתְפָּקֵד) *they were mustered,* Numb. i. 47; ii. 33, הֻטַּמָּא *to be rendered unclean;* הֻכַּבֵּס *to be washed;* הֻדַּשְּׁנָה *it is smeared with fat.*

Denominatives with the reflexive signification are: הִתְיַהֵד *to embrace Judaism* (*make one's self a Jew*), from יְהוּדִי, יְהוּדָה *Jews;* הִצְטַיֵּד *to supply one's self with food for a journey,* from צֵידָה.

N. B. Rem. The Preterite, as in Piël, has frequently *Pattach* in the final syllable, as הִתְחַזַּק *to be strengthened,* 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Inf., Fut., and Imp., as יִתְחַכַּם *he deems himself wise,* Eccles. vii. 16; הִתְקַדַּשׁ *sanctify thyself,* Jos. iii. 5. In *Pause* these forms take Quamets, as יִתְאַבָּל Ez. vii. 27. With the form in Piël קִטַּלְנָה (§ 51, Rem. 2) comp. Hithp. תִּתְהַלַּכְנָה Zech. vi. 7.

## Sect. 54.

### UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2) some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the insertion of a long vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by the vowel in the final syllable, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflexion, are:—

1. *Poël;* as קוֹטֵל, *pass.* קוֹטַל, *reflex.* הִתְקוֹטֵל (corresponding to Conj. III. and VI. in the Arabic *qâtala, qûtila, taqâtala*), *Fut.* יְקוֹטֵל, *Part.* מְקוֹטֵל, *Fut. pass.* יְקוֹטַל, &c. In the regular verb it but seldom occurs. Unquestionable examples are: Part. מְשֹׁפְטִי *my judge*, Job ix. 15; יוֹדַעְתִּי *I have appointed* 1 Sam. xxi. 3 (unless we should read הוֹדַעְתִּי); שׁוֹרֵשׁ *to take root, Denom.* from שֹׁרֶשׁ *root.* In verbs ע״ע (§ 66) it is far more frequent; e. g. חוֹלֵל, סוֹבֵב, חוֹנֵן.

Its *signification*, like that of Piël, is often causative of Kal. Sometimes both are in use in the same signification, as רוֹצֵץ and רִצֵּץ *to oppress;* sometimes each has its peculiar modification of meaning, as סִבֵּב *to turn about, to change,* סוֹבֵב *to go about, to surround;* הִלֵּל *to exult,* הוֹלֵל *to make foolish* (from הלל *to be brilliant,* but also *to be vain-glorious, foolish*); חִנֵּן *to make pleasant,* חוֹנֵן *to commiserate;* שֵׁרֵשׁ *to root out,* שׁוֹרֵשׁ *to take root.*

With קוֹטֵל is connected the formation of quadriliterals by the insertion of a consonant at the end of the first syllable, as קַרְטֵל (§ 30, 3).

2. *Pilel, Pulal, Hithpalel;* as קַטְלֵל and קִטְלֵל, *pass.* קֻטְלַל, *reflex.* הִתְקַטְלֵל, like the Arabic Conj. IX. *iqtalla,* and XI. *iqtâlla,* used especially of permanent states or conditions, e. g. of colours, as שַׁאֲנַן *to be at rest,* רַעֲנַן *to be green, Pass.* אֻמְלַל *to be withered;* of these verbs there is no example in Kal. It is more frequent in verbs ע״ו, where it takes the place of Piël and Hithpaël (§ 71, 7).

3. *Pealal;* as קְטַלְטַל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession; e. g. סְחַרְחַר *to go about with quick motion,* hence (of the heart) *to palpitate,* Ps. xxxviii. 11, from סָחַר *to go about; Pass.* חֳמַרְמַר *to ferment with violence, to make a rumbling sound,* Lam. i. 20. Nouns of this form are *diminutives* (§ 83, 23). Nearly related to this is

4. *Pilpel,* formed from verbs ע״ע and ע״ו by doubling both of the essential stem-letters; as סִבְסֵב from סַב = סָבַב; כִּלְכֵּל from כֻּל (כּוּל). This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound, as צִפְצֵף *to chirp,* צִלְצֵל *to tinkle,* גַּרְגֵּר *to gurgle,* עִפְעֵף *to flutter* (from עוּף *to fly*).

## With Hiphil are connected:

5. *Tiphel;* as תִּקְטֵל, with ת prefixed, as תִּרְגֵּל *to teach one to walk, to lead* (*denom.* from רֶגֶל *a foot*); תַּחֲרָה, *Fut.* יְתַחֲרֶה *to emulate* Jer. xii. 5; xxii. 15 (from חָרָה *to be ardent, eager*). The Aramæan has a similar form תַּרְגֵּם *to interpret.*

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* Compare *tinnio, tintinnus,* and in German *Ticktack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs ע״ע produces also the same effect; as in לָקַק *to lick,* דָּקַק *to beat,* טָפַף *to trip along.* Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illo,* as in *cantillo,* in Germ. *-eln, ern,* in *flimmern, trillern, tröpfeln* [comp. our *drip, dribble*]. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives.*

6. *Shaphel;* as שַׁקְטֵל, frequent in Syriac, as שַׁלְהֵב *to flame*, from לְהַב. In Heb. it is found only in the noun שַׁלְהֶבֶת *flame*, § 83, No. 35.

*    *    *    *

Forms of which single examples occur:—7. קְטַלְטַל, *pass.* קְטַלְטַל; as מְחֻסְפָּס *scaled off, having the form of scales*, Ex. xvi. 14, from חָסַף, חָשַׂף *to peel, to shell*.—8. קַטְקַל, as זַרְזִיף *a violent rain*, from זָרַף.—9. נִתְקַטֵּל (frequent in the Rabbinic), a form compounded of Niphal and Hithpaël, found in the examples נִוַּסְּרוּ for נִתְוַסְּרוּ *they suffer themselves to be warned*, Ez. xxiii. 48, נִכַּפֵּר for נִתְכַּפֵּר *to be expiated*, Deut. xxi. 8.

We may mention also,—10. the form חֲצוֹצֵר *to sound the trumpet*, commonly derived from the stem חצר. But it is probably a *denom.* from חֲצוֹצְרָה *a trumpet*, an *onomatopoetic* form like the old Latin *taratantara* = *tuba.* Ennius apud Servium ad Æn. 9, 526.

## Sect. 55.

## QUADRILITERALS.

Of the formation of quadriliterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur: —

*Pret.* פַּרְשֵׁז *he spread out*, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Fut.* יְכַרְסְמֶנָּה *he will devour it*, Ps. lxxx. 14. *Pass.* רֻטֲפַשׁ *to become green again*, Job xxxiii. 25. *Part.* מְכֻרְבָּל *girded*, 1 Chr. xv. 27. After Hiphil הִשְׂמְאִיל contracted הִשְׂמְאִיל *to turn to the left* (denominative from שְׂמֹאל), Gen. xiii. 9 and other places.

## *C.* REGULAR VERB WITH PRONOMINAL SUFFIXES.*

## Sect. 56.

The accusative of the Pronoun which follows a verb active may be expressed 1) by a distinct word, אֵת (the sign of the accusative) with the *suffix* (§ 101), as קָטַל אֹתוֹ (*he has killed him*); or 2) by a mere *suffix*, as קְטָלָהוּ or קְטָלוֹ (*he has killed him*). The second method is the usual one, and it is only of it we now treat.†

This matter embraces two points, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 57, and the latter in §§ 58–60.

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* We treat this subject here in connexion with the regular verb, in order to show in it the general analogy. As to the irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

† On the cases where the former must be employed see § 119, 3.

## Sect. 57.

### THE SUFFIX OF THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal pronoun;* and they are the following:—

| *Singular.* | | *Plural.* | |
|---|---|---|---|
| 1. *comm.* נִי ; ־ַנִי ; ־ֵנִי | *me.* | 1. *comm.* נוּ ; ־ָנוּ ; ־ֵנוּ | *us.* |
| 2. *m.* ךָ, ־ְךָ (*ᵉkhā*), in *pause* ־ֶךָ ; *f.* ךְ ; ־ֵךְ ; ־ֶךְ, ־ָךְ | *thee.* | 2. *m.* כֶם, ־ְכֶם ; *f.* כֶן, ־ְכֶן | *you.* |
| 3. *m.* הוּ, ו ; ־ָהוּ, (הֹ), וֹ ; ־ֵהוּ | *him.* | 3. *m.* הֶם,* ם ; ־ָם (contr. from ־ָהֶם), ־ֵם ; ־ֶם (contr. from ־ֶהֶם), ־ֵם, poet. מוֹ, ־ָמוֹ, ־ֵמוֹ ; *f.* הֶן,* ן ; ־ָן, ־ֵן ; ־ֶן | *them.* |
| *f.* הָ ; ־ָה ; ־ֶהָ | *her.* | | |

2. These suffixes clearly are, for the most part, *shortened forms of the personal Pronoun,* and only some of them require explanation.

In the suffix of the second person (ךָ, כֶם, כֶן) the basis appears to be a lost form of the pronoun אַתָּה with כ† instead of ת (אַכָּה, אַכֶם ; אַכֶנָה), which was employed here in order to distinguish the suffixes from the afformatives of the Preterite (§ 44, 1).

In the third person *masc.* out of ־ָהוּ by rejecting the feeble *h* there arose *ā-u*, and thence *ô* (§ 7, 1), usually written וֹ, much more seldom הֹ. In the *fem.* the suffixes from הִיא ought, according to analogy, to sound הָ, ־ָהָ, ־ֶהָ, but instead of ־ָהָ we have, for the sake of euphony, simply ־ָהּ where the ה is regularly a consonant and therefore marked with *Mappiq.* Once (Ez. xli. 15) הָא stands for הָ, as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned by

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* הֶם occurs very seldom as *verbal* suffix (Deut. xxxii. 26), הֶן not at all. Yet they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

† Traces of this lost form appear still in the afformatives of the Æthiopic Preterite, as *qatalka* (thou hast killed), and also in the Samaritan (see Gesenii *Anecdota Orientalia,* I. 43). Comp. what was said in § 44, 1, on קְטַלְתִּי. The forms with *t* and *k* are not unfrequently interchanged in languages generally [see § 33, 3, Note].

the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished:

*a*) One beginning with the consonant itself, as נִי, הוּ, מוֹ, הֶם, ם, &c. This is appended to verbal forms which end with a vowel, as קְטָלוּנִי, קְטַלְתִּיהוּ.

*b*) A second and a third with the so-called *union-vowels** (ַ—נִי, ֵ—נִי), for the verbal forms which end with a consonant: with the union-vowel *a* for the forms of the Preterite, as קְטָלַנִי, קְטָלָם, קְטָלָנוּ; with the *union-vowel e* (rarely *a*) for the forms of the Future and Imperative, as יִקְטְלֵהוּ, קְטָלֵם. Of the suffix וֹ the same holds good as of ָ—הוּ from which it comes. With ךָ, כֶם, כֶן the uniting sound is only a half-vowel (*vocal Sh'va*), as ְ—ךָ, ְ—כֶם, ְ—כֶן, e. g. קְטָלְךָ (*q'tal'kha*); or when the final consonant of the verb is a guttural, ֲ—ךָ, e. g. שְׁלָחֲךָ. In *Pause* this Sh'va becomes a *Seghol* with the tone, ֶ—ךָּ.

Rem. 1. As *rare* forms may be mentioned: *Sing.* 2 pers. *m.* כָה 1 Kings xviii. 44, in *pause* ָ—ךְ Is. lv. 5, and ֶ—כָּה Prov. ii. 11; *fem.* כִי, ֵ—כִי Ps. cxxxvii. 6, and in the later Psalms frequently. (ֵ—ךְ contrary to the rule appended to the Pret. in Judges iv. 20.)—In the 3 pers. *masc.* הֿ Ex. xxxii. 25; Num. xxiii. 8: *fem.* ָ—ה without *Mappiq* Num. xv. 28; Jer. xliv. 19.—The forms מוֹ, ָ—מוֹ, ֵ—מוֹ are strictly poetic (except Ex. xxiii. 31); instead of מוֹ we find מוּ once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 89) we discover: *a*) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); *b*) the verbal suffix, where it differs from that of the noun, is longer, as נִי, ַ—נִי, ֵ—נִי (*me*); ִ—י (*my*). The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun: on which account also the former may even be expressed by a separate pronoun (§ 119, 3).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted a union-syllable ֶ—נּ, ָ—נ (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Future and in *pause*, e. g. יְבָרֲכֶנְהוּ *he will bless him* (Ps. lxxii. 15), יְכַבְּדָנְנִי *he will honour*

* We retain the common name *union-vowel* [Bindevocal], although it rests on a rather superficial view and is somewhat vague. These union sounds seem for the most part to be residues of ancient terminations of the verb. Take, for example, the Hebrew form *q'tal-ani* when compared with the Arabic *qatala-ni.*

*me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

1 *pers.* ־ַנִּי, ־ֶנִּי, for ־ֶנְנִי, ־ַנְנִי ;
2 *pers.* ־ֶךָּ, once ־ֶנְךָ (Jer. xxii. 24);
3 *pers.* ־ֶנּוּ for ־ֶנְהוּ, also נוֹ (Num. xxiii. 13); *fem.* ־ֶנָּה, for ־ֶנְהָ ;
1 *pers. plur.* ־ֶנּוּ for ־ֶנְנוּ.

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* distinctly written are rare, only poetic (Jer. v. 22), and do not occur at all in 3 *fem.* sing. and 1 *plur.* The contracted forms (with the *Nun* assimilated) are rather frequent, especially in pause.

This *Nun* is of a demonstrative nature, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention as to the object of the verb. In Chaldee besides the *Nun* there is also inserted a *Yodh* with consonant power, in Samaritan a נ is appended also to the Preterite, and in similar cases a ה inserted.

## Sect. 58.

## THE PRETERITE WITH PRONOMINAL SUFFIXES.

1. The endings (*afformatives*) of the Preterite have in part a different form, when connected with the suffixes. Namely:

*a*) In the 3 *sing. fem.* ־ַת, ־ָת, the original feminine ending, for ־ָה ;

*b*) 2 *sing. masc.* besides תָּ also תְּ to which the union-vowel is attached, but the only clear instance of it is with ־ַנִי ;

*c*) 2 *sing. fem.* תִּי, likewise an older form for תְּ (comp. אַתִּי, קָטַלְתִּי § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the first person sing. only by the context.

*d*) 2 *plur. masc.* תוּ for תֶּם, which is explained by the Arabic *antum*, *qataltum*, Chald. אַתּוּן, קְטַלְתּוּן for אַתֶּם, קְטַלְתֶּם (§ 32, Rem. 5). Of the *fem.* קְטַלְתֶּן with suffixes there is no instance, but probably it took the same form as the masculine.

We exhibit, first, the forms of the Preterite in *Hiphil* as they appear in connexion with the suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

| | *Sing.* | | *Plur.* |
|---|---|---|---|
| 3 *m.* | הִקְטִיל | 3 *c.* | הִקְטִילוּ |
| 3 *f.* | הִקְטִילַת | | |
| 2 *m.* | הִקְטַלְתְּ , הִקְטַלְתָּ | 2 *m.* | הִקְטַלְתּוּ |
| 2 *f.* | הִקְטַלְתְּ , הִקְטַלְתִּי | | |
| 1 *c.* | הִקְטַלְתִּי | 1 *c.* | הִקְטַלְנוּ |

2. The tone inclines towards the appended suffix, so that it never remains on the stem itself. And this occasions, particularly in the Preterite of *Kal*, certain vowel changes, in consequence of which we have in it the following forms:

| | *Sing.* | | *Plur.* |
|---|---|---|---|
| 3 *m.* | קְטָל (קְטַל, Rem. 1) | 3 *c.* | קְטָלוּ |
| 3 *f.* | קְטָלַת | | |
| 2 *m.* | קְטַלְתָּ (קְטַלְתְּ, Rem. 4) | 2 *m.* | קְטַלְתּוּ |
| 2 *f.* | קְטַלְתִּי (קְטַלְתְּ, Rem. 4) | | |
| 1 *c.* | קְטַלְתִּי | 1 *c.* | קְטַלְנוּ |

These forms are exhibited in connexion with all the suffixes in Paradigm *C*. It will be seen there too, how the *Tsere* in *Piël* changes sometimes into *Seghol* and sometimes into *vocal Sh*ᵉ*va*.

Rem. 1. The *suffixes* for the 2d p. plural, כֶם and כֶן, are (together with הֶם and הֶן) rather weightier [more strongly accented] forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3 *m. sing.* of Pret. Kal a greater shortening than the others (called *light suffixes*), e. g. קְטָלְךָ, קְטַלְכֶם. The difference has still greater effect in the case of *nouns* (§ 89).

2. In the 3 *sing. masc.* קְטָלָהוּ is also contracted into קְטָלוֹ according to § 23, 5, and so likewise in the 2 *sing. masc.* קְטַלְתָּהוּ into קְטַלְתּוֹ.

3. The 3 *sing. fem.* קְטָלַת (=קָטְלָה) has the twofold peculiarity, that it *a*) constantly draws the tone to itself, except with כֶם and כֶן (see Rem. 1), and then takes the suffixes that make a syllable of themselves (נִי, ךָ, הוּ, הָ, נוּ, כֶם, כֶן) without a union-vowel, contrary to the general rule (§ 57, 3, *a*); *b*) with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (ַ֫ךְ, ַ֫ם), e. g. אֲהֵבָתֶךְ *she loves thee* Ruth iv. 15, שְׂרָפָתַם *it burneth them* Is. xlvii. 14, גְּנָבָתַם *she has stolen them* Gen. xxxi. 32. For ַ֫תְנִי, ַ֫תְךָ, &c. we find in *pause* ָתְנִי Ps. lxix. 10, ָתְךָ Cant. viii. 5, and also without *pause*, for the sake of correspondence in sound, חִבְּלַתְךָ (*she has borne thee*) in the same verse (Cant. viii. 5). The forms קְטָלַתּוּ, קְטָלַתָּה are *contr.* from קְטָלַתְהוּ, קְטָלַתְהָ, after the analogy of ֶנּוּ, for ֶנְהוּ (§ 57, 4).

4. In the 2 *sing. masc.* קְטַלְתָּ is always used; and the suffixes have no union-vowel, except in קְטַלְתַּנִי, from קְטַלְתָּ and ־ַנִי, e. g. חֲקַרְתַּנִי *thou searchest me* Ps. cxxxix. 1, but also עֲזַבְתָּנִי *thou hast forsaken me* Ps. xxii. 2. In the 2 *sing. fem.* תִּי is written also defectively יְלִדְתִּנוּ Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used הִשְׁבַּעְתָּנוּ *thou* (fem.) *adjurest us* Cant. v. 9; Jos. ii. 17; and with *Tsere* הוֹרַדְתֵּנוּ.

5. From a verb *middle O* we have יְכָלְתִּיו *I have subdued him.* Ps. xiii. 5, with a shortened *o* in a syllable that has lost the tone.

## Sect. 59.

### FUTURE WITH PRONOMINAL SUFFIXES.

In the forms of the Future which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh<sup></sup>va vocal* (ְ), at times to *Chateph-Qamets* (ֳ) Jer. xxxi. 33; but to *Qamets-Chatuph* (ָ) before ךָ, כֶם, כֶן. Instead of תִּקְטֹלְנָה the form תִּקְטְלוּ* is used as 2d and as 3d person, Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 57, 4) is apt to be used at the end of the clause or period.

N. B. Rem. 1. Verbs with *Fut. A* (to which belong all that have a *guttural* for the third radical) retain the full *A* in the *Fut.* and *Imp.;* and the *Pattach*, when it comes to stand in an open syllable, is lengthened into *Qamets*, e. g. שְׁלָחֵנִי *send me* Is. vi. 8, יִלְבָּשֵׁנִי *it put me on* Job xxix. 14, יִגְאָלֻהוּ *let them demand it back* Job iii. 5.

2. Occasionally, as exceptions, *suffixes* occur also in the Fut. with the union-vowel *a*, as יִלְבָּשָׁם Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are at times appended also to the plural forms in וּן, e. g. תְּדַכְּאוּנַנִי *ye crush me* Job xix. 2, elsewhere always without a union-vowel יִמְצָאֻנְנִי *they will find me* Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Piël* the *Tsere* of the final syllable, like the *Cholem* in *Kal*, becomes Sh<sup></sup>va; but before the suffixes ךָ, כֶם, כֶן it is only shortened into *Seghol*, e. g. יְקַבֶּצְךָ *he will gather thee* Deut. xxx. 4, more rarely into *Chireq*, as אֲאַמִּצְכֶם *I will strengthen you* Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1. In *Hiphil* the *Chireq* remains; rarely there are forms like תַּעְשְׁרֶנָּה *thou enrichest it* Ps. lxv. 10; 1 Sam. xvii. 25. Comp. § 52, Rem. 4.

## Sect. 60.

### INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *acc.* of

* This form is also found as *feminine* without a suffix, Jer. xlix. 11; Ez xxxvii. 7.

the personal pronoun), as קָטְלֵנִי *to kill me;* but as *noun* it can take also the *nominal suffix* (the *genitive*), as קָטְלִי *my killing* (see § 130, 1). In either case it assumes the form קְטֹל, like the *segholate nouns* of the form קֹטֶל, with which קְטֹל is nearly allied (§ 91, Paradigm VI.).

Rem. 1. The *Inf.* of the form שְׁכַב becomes with suffixes שִׁכְבָהּ Gen. xix. 33, like nouns of the form רֶבַע.

2. Before ךָ, כֶם, כֶן, are found forms which depart from the analogy of *segholate nouns,* e.g. אֲכָלְכֶם *your eating* Gen. iii. 5, עֲמָדְךָ *thy standing* Obad. 11. The analogy is adhered to, however, in קְצִרְכֶם *your harvesting* Lev. xix. 9, and מָאָסְכֶם (*mŏ-ŏs*ᵉ*khĕm*) *your contemning* Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form קְטֹל of the *Imp.* The forms קִטְלִי, קִטְלוּ, which are not presented in the Paradigm, suffer no change. For the *fem.* קְטֹלְנָה is substituted the masculine form קִטְלוּ, as in the Future. On שְׁלָחֵנִי see § 59, Rem. 1.

3. In the *Participles* the shortening of the vowels is the same as in *nouns* of the like form, e. g. קֹטֵל, מְקַטֵּל, according to § 91, Parad. VII.

On the difference between קֹטְלִי and קֹטְלֵנִי, see § 132, 2.

## II. OF THE IRREGULAR VERB.*

### A. VERBS WITH GUTTURALS.

### Sect. 61.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course א and ה come under consideration here only when they retain their power as consonants; ר also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. The Paradigms D, E, and F, in which those conjugations which are wholly regular are omitted, exhibit their inflexions, and the following sections explain them more fully.

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* See the general view of the classes in § 41.

## Sect. 62.

VERBS PE GUTTURAL. E. g. עָמַד *to stand.* Parad. D.

The deviations from the regular verb are as follows:—

1. When the first stem-letter, at the beginning of the word, requires a simple Sh<sup>e</sup>va (קְטֹל, קְטַלְתֶּם), in these verbs it takes one of the composite Sh<sup>e</sup>vas (§ 10, 2; § 22, 3), e. g. *Inf.* עֲמֹד, אֱכֹל *to eat*, *Pret.* עֲמַדְתֶּם, חֲפַצְתֶּם from חָפֵץ *to be inclined.*

2. When a preformative is prefixed to such forms, it takes the vowel which lies in the *Chateph* (§ 28, 2), as יַעֲמֹד, יַחֲלֹם *he will dream*, יֶאֱסֹף *he will gather;* or the composite Sh<sup>e</sup>va conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Pret. Niph.* נֶעֱמַד (for נִעְמַד), *Hiph.* הֶעֱמִיד (for הִעְמִיד), *Inf.* and *Fut.* הַעֲמִיד, יַעֲמִיד, *Hoph. Pret.* הָעֳמַד, *Fut.* יָעֳמַד. (On the *Methegh* in these forms see § 16, 2, *a.*)

In many verbs, however, the guttural, especially ח, when it stands after a preformative at the end of a syllable, retains the simple Sh<sup>e</sup>va; but in this case the preformative always has the vowel corresponding to the composite Sh<sup>e</sup>va, which the guttural would take according to the above rule. E. g. *Fut. Kal* יַחְמֹד *he will desire*, יַחְבֹּשׁ *he will bind*, *Niph.* נֶהְפַּךְ *to change one's self*, נֶאְזַר *girded*, *Hiph.* הֶחְסִיר *to cause to fail.*

The Grammarians call this the *hard*, the former with the *comp. Sh<sup>e</sup>va* the *soft* combination. Both forms often occur in the same verb.

3. When in forms like יַעֲמֹד, נֶעֱמַד, the vowel of the final syllable becomes a simple Sh<sup>e</sup>va vocal, on the addition of a sufformative (וּ, ־ִי, ־ָה), the composite Sh<sup>e</sup>va of the guttural is exchanged for its short vowel, as יַעֲמֹד, *plur.* יַעַמְדוּ (speak *yăăm<sup>e</sup>dhū*); נֶעֶזְבָה *she is forsaken.* But here also there is besides a harder form, as יַחְבְּלוּ *they take a pledge*, יֶחֶזְקוּ as well as יֶחְזְקוּ *they are strong.* See in general § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled (הִקָּטֵל, יִקָּטֵל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יֵעָמֵד for יִעָּמֵד.

### Remarks.

#### I. On Kal.

1. In verbs פא the *Inf. constr.* and *Imp.* take (ֱ) under the first letter (according to § 22, 4, Rem. 2); as אֱזֹר *gird* Job xxxviii. 3, אֱהַב *love thou*

Hos. iii. 1, אֱכֹל, with a prefix לֶאֱכֹל, לֶאֱחֹז. The (—) is found here only when the tone is forcibly thrown forward; e. g. בַּאֲכֹל הָאֵשׁ Num. xxvi. 10. For the same reason we have אֲמַרְתֶּם not אֲמַרְתֶּם.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which it changes to *Seghol*, as חֶשְׂפִי Is. xlvii. 2, עֶרְכָה Job xxxiii. 5, especially when the second radical is also a guttural, as אֶהֱבוּ Ps. xxxi. 24. *Pattach* occurs in חֲבָלֵהוּ Prov. xx. 16.

2. The *Fut. A*, as the Parad. shows, has regularly under the first two letters —; and with the hard combination —, as יֶחְדַּל *he ceases*, יֶחְכַּם *he is wise.* This is also true of those verbs which are at the same time לה, as יֶחֱזֶה *he sees*, יֶחֱצֶה *he divides.* Less frequently the pointing — is found also in verbs *Fut. O;* as יֶאֱסֹף, יֶחֱשֹׂף *he lays bare.* Quite unique is the form וַתַּעְגַּב *and she loves* Ez. xxiii. 5. In these forms the pointing — is frequently shortened to — (according to § 27, Rem. 5); as יֶאְסֹר *he binds, plur.* יַאַסְרוּהוּ; יֶחְסַר, יַחְסְרוּ.

## II. *On Hiphil and Hophal.*

3. The rule given in Rem. 2 respecting — and — applies again here in the Pret. after *Vav conversive;* i. e. the throwing forward of the tone occasions a change of $e^e$ into $a^a$, as הֶעֱמַדְתָּ *thou didst set*, וְהַעֲמַדְתָּ *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; הֶעֱבַרְתִּי, וְהַעֲבַרְתִּי.

4. In the *Pret.* of *Hiph.* — is sometimes changed into —, and — into — in *Hoph. Pret.* by prolonging the short vowel, which was sustained by *Methegh*, e. g. הֶעֱבַרְתָּ Jos. vii. 7; הֶעֱלָה Hab. i. 15; הֹעֲלָה Nah. ii. 8.

## III. *In General.*

5. In the verbs חָיָה *to live*, and הָיָה *to be*, the guttural is treated as such in very few forms; *Fut.* יֶחְיֶה, יִהְיֶה. The rule given under No. 1 is indeed true of these verbs, hence הֱיוֹת; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as לִהְיוֹת, לִחְיוֹת, וִחְיִיתֶם Ez. xxxvii. 5, 6.

## Sect. 63.

VERBS AYIN GUTTURAL. E. g. שָׁחַט *to slaughter.* Parad. E.

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:*

1. Where a simple Sh$^e$va is required, the guttural takes without exception the composite Sh$^e$va ( ֲ ). E. g. *Pret.* שָׁחֲטוּ, *Fut.* יִשְׁחֲטוּ, *Imp. Niph.* הִשָּׁחֲטוּ. In the *Imp.* the vowel, supplied

* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal. Hiphil* is regular.

under the first radical, conforms to the Chateph of the second; as שַׁחֲטִי, שְׁחֹטִי.

So in the *Inf. Kal. fem.*, as אַהֲבָה *to love*, דַּאֲבָה *to languish.*

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Cholem* in *Inf. Kal* שְׁחוֹט, שְׁחֹט retained, but also, for the most part, the *Tsere* in *Fut. Niph.* and *Piël* יִלָּחֵם, יְנַחֵם, and even the more feeble *Seghol* (after *Vav conversive*) וַיִּלָּחֶם. But in the *Fut.* and *Imp.* of *Kal* the last syllable generally takes ( ַ ), through the influence of the guttural, even in *transitive* verbs, e. g. יִשְׁחַט, שְׁחַט; יִזְעַק, זְעַק; יִבְחַר, בְּחַר (seldom as יִנְהֹם); and in the Pret. *Piël* also, *Pattach* occurs more frequently than in the regular verb, as נִחַם.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* of the middle stem-letter cannot stand; but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* שִׂחֵק, *Inf.* שַׂחֵק *to jest; Pual* רֻחַץ *to be washed; Hithp.* הִטַּהֲרוּ *cleanse yourselves.* Before א the vowel is commonly prolonged, and *always* before ר, as *Piël* מֵאֵן *to refuse*, בֵּרֵךְ *to bless, Fut.* יְבָרֵךְ, *Pass.* בֹּרַךְ, seldom as נִאֵף *to commit adultery.*

Rem. 1. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol;* viz. *a*) Before a word of one syllable (according to § 29, 3, *b*), as לְשָׁרֶת שָׁם *in order to serve there* Deut. xvii. 12, comp. Gen. xxxix. 14; Job viii. 18. *b*) After *Vav conversive*, as וַיְבָ֫רֶךְ *and he blessed* Gen. i. 22, וַיְגָרֶשׁ *and he drove out* Ex. x. 11, comp. Gen. xxxix. 4.

2. The following are unfrequent anomalies in the *Pret. Piël:* אֵחֲרוּ *they delay* Judges v. 28 for אֵחֲרוּ; and the similar form יֶחֱמַתְנִי *she conceived me* Ps. li. 7 for יִחֲמַתְנִי or יְחֵמַתְנִי.

## Sect. 64.

VERBS LAMEDH GUTTURAL. E. g. שָׁלַח *to send.* Parad. F.

1. According to § 22, 2, *a* and *b*, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes Pattach *furtive*, or the full vowel *Pattach* takes the place of the regular vowel. The more particular statement is as follows:

*a*) The strong unchangeable vowels ִי, וֹ, וּ (§ 25, 1) are always retained; hence *Inf. absol. Kal* שָׁלוֹחַ, *Part. pass.* שָׁלוּחַ, *Hiph.* הִשְׁלִיחַ, *Fut.* יַשְׁלִיחַ, *Part.* מַשְׁלִיחַ. *O* though less firm is also retained in the *Inf. constr.* שְׁלֹחַ, in order to distinguish it from the *Imp.* (as in verbs ע *guttural*).

*b*) The merely tone-long *O* in the *Fut.* and *Imp.* of Kal becomes *Pattach*, as יִשְׁלַח, שְׁלַח. (With *suff.* יִשְׁלָחֵנִי, see § 59, Rem. 1.)

*c*) Where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* and final *Pattach* are both employed. Usage, however, makes a distinction in these forms. Thus:

In the *Part. Kal* and *Piël* שֹׁלֵחַ, מְשַׁלֵּחַ is the exclusive form, and the full Pattach first appears in the *constr. state* שֹׁלַח, מְשַׁלַּח.

In the *Fut.* and *Inf. Niph.* and in the *Pret. Inf.* and *Fut. Piël*, the form with (ֵ) is employed at the beginning and in the middle of a period, the one with ַ at the end, and in *Pause.* E. g. יִגָּרַע *it is diminished* Num. xxvii. 4 and יִגָּרֵעַ xxxvi. 3; יִבָּקֵעַ *he cleaves* Hab. iii. 9, and יִבָּקַע Ez. xiii. 11; בַּלַּע *to swallow* Hab. i. 13; Num. iv. 20. It may further be observed that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.* E. g. שַׁלֵּחַ Deut. xxii. 7, else שַׁלַּח.

In *Hiph.* the shortened forms of the *Imp.* and *Fut.* admit only (ַ) e. g. הַצְלַח *prosper*, וַיִּבְטַח *and he trusted;* but the *Inf. absol.* takes (ֵ) as הַגְבֵּהַ *to make high*, but as *Inf. constr.* also הוֹכַח occurs Job vi. 26.

2. The guttural here has *simple* Sh<sup></sup>va whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals § 22, 4), as שָׁלַחְתָּ, שָׁלַחְתִּי. But in the 2 *fem. Pret.* a helping-*Pattach* takes its place, as שָׁלַחַתְּ (§ 28, 4), yet more rarely also לָקַחַתְּ Gen. xxx. 15 and לָקַחְתְּ 1 Kings xiv. 3.

The softer combination with *composite Sh'va* occurs only *a*) In some examples of the 1 *plur. Pret.* when the tone is thrown forward, as יְדַעֲנוּךָ *we know thee* Hos. viii. 2; comp. Gen. xxvi. 29. *b*) Before the suffixes ךָ, כֶן, כֶם, as אֶשְׁלָחֲךָ *I will send thee* 1 Sam. xvi. 1, אֲשַׁלֵּחֲךָ Gen. xxxi. 27, אַשְׁמִיעֲךָ Jer. xviii. 2.

## *B.* CONTRACTED VERBS.

### Sect. 65.

### VERBS פ״ן. E. g. נָגַשׁ *to approach.* Parad. H.

The irregularities of these verbs, arising from the feebleness of the nasal letter *Nun*, are as follows:

1. The *Imp.* and *Inf. constr.* often lose (by aphæresis, § 19, 3) their *Nun*, which would here take Sh'va, as גַּשׁ for נְגַשׁ. The *Inf.* then, however, has regularly the feminine ending ־ֶת, or, with a guttural, ־ַת (§ 79, 2), as גֶּשֶׁת, גַּעַת *to touch* (from נָגַע). The *Imp.* has usually *Pattach;* but also *Tsere,* as תֵּן *give* (from נָתַן). Frequently it takes the lengthened form, as תְּנָה *give up.*

2. Whenever *Nun*, after a preformative, stands at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, *a*): viz. *a*) in the *Fut. Kal*, e. g. יִפֹּל *he will fall* for יִנְפֹּל; יִגַּשׁ for יִנְגַּשׁ; יִתֵּן *he will give* for יִנְתֵּן (the *Fut. O*, as in the regular verb, most common, the *Fut. E* only in this example*); *b*) In the *Pret. Niph.*, e. g. נִגַּשׁ for נִנְגַּשׁ; *c*) In the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*), e. g. הִגִּישׁ, הֻגַּשׁ for הִנְגִּישׁ, הֻנְגַּשׁ.

The other forms are all regular, e. g. *Pret. Inf. absol. Part. Kal, Piël, Pual,* &c. Only those conjugations which are irregular are included in the Paradigm H.

The *characteristic* of these verbs in all forms which begin with a formative letter, is the Daghesh forte following it in the second radical. Some forms, however, of one class of verbs פ״י (§ 70), and even of verbs ע״ע (§ 66, 5), exhibit the same appearance. Verbs פ״ן likewise exhibit such forms of the *Imp.* as גַּשׁ, also גֶּשׁ־ (Gen. xix. 9), and תֵּן.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* נְטֹשׁ *permit,* נִפְלוּ *fall ye; Inf.* נְגֹעַ (as well as גַּעַת) *to touch; Fut.* יִנְטֹר *he keeps* Jer. iii. 5 (elsewhere יִטֹּר). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as הַנְתִּיךְ *to melt* Ez. xxii. 20, הָנְתְּקוּ *they are cut off* Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִנְחַל *he will possess.* In these verbs the *Nun* rarely falls away, as יֵחַת *he will descend,* and יִנְחַת; *Niph.* נִחַם for נִנְחַם *he has comforted himself.*

N. B. 2. These anomalies are in part exhibited by the verb לָקַח *to take,* whose ל is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Fut.* יִקַּח, *Imp.* קַח (seldom לְקַח), *Inf. constr.* קַחַת, *Hoph. Fut.* יֻקַּח. Niphal, however, is always נִלְקַח.

N. B. 3. In the verb נָתַן *to give,* the *final Nun* is also assimilated, as

* The verb נָגַשׁ, employed as a Paradigm, has the *Fut. A*, which is not presented, however, as the most usual form of the *Fut.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in יִתֵּן is owing to the double feebleness of the stem נָתַן (comp. Rem. 3).

נְתַתִּי for נְתַנְתִּי, נָתַתָּ for נָתַנְתָּ; *Inf. constr.* תֵּת for תֶּנֶת (see § 19, 2), with *suff.* תִּתִּי *my giving.*

## SECT. 66.

### VERBS ע״ע. E. g. סָבַב. Parad. G.

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as סַבּוּ for סָבְבוּ, even when a full vowel would regularly stand between them, as סֹב for סְבֹב, סַב for סָבַב. Those forms are *not* contracted which contain unchangeable vowels, or a *Daghesh forte*, as סָבוֹב, סוֹבֵב, סִבֵּב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which in the regular verb characterizes the form (§ 43, Rem. 1), e. g. סַב for סָבַב; *Inf.* סֹב for סְבֹב; *Hiph.* הֵסֵב for הִסְבֵּב (comp. No. 6).

3. The Daghesh forte, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, *a*), except when formative additions are made at the end, as סַבּוּ, סֹבּוּ, *Fut.* יָסֹבּוּ, but not סַב, סֹב.

4. When the afformative begins with a consonant (נ, ת), a vowel is inserted before it in order to render audible the Daghesh of the final stem-letter (§ 20, 3, *b*). This vowel in the Pret. is וֹ, in the Imp. and Fut. ֶי, e. g. סַבּוֹתָ, סַבּוֹנוּ, *Fut.* תְּסֻבֶּינָה.

The Arabian *writes* indeed regularly מדדת, but *pronounces* in the popular language מדית *maddît*, also, according to Lumsden, *maddâta*, which last is exactly analogous to the Hebrew inflexion.*

5. The preformatives of *Fut. Kal*, *Pret. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יוּסֹב instead of יִסְבֹּב), take, instead of the *short*

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* The common explanation, which we also give, of this inserted vowel may certainly suffice, if an approximation be supposed between this class of verbs and the class ל״ה; compare סַבּוֹתָ and Arab. *maddita* with גָּלִיתָ or גָּלִיתָ, and תְּסֻבֶּינָה with תְּגַלֶּינָה. *Gesenius*, however, threw out (in the 13th edition of this Grammar, p. 294) the hint, whether the ֶי and וֹ in these forms do not properly belong to the pronoun (afformative), namely, the ֶינָה to הֵנָּה, and the וֹ to a form of the pronoun which may be explained from the Egyptian, where *eNtoK* (thou), *eNToTeN* (you), *ANoK* (I, comp. אָנֹכִי), &c., show a corresponding *o* in the pronoun.

vowel of the regular form, the corresponding *long* one (§ 27, 2, *a*). Hence *Fut.* יָסֹב for יַסְבֹּב = יִסְבֹּב ;* *Fut. A,* יֵמַר for יִמְרַר ; *Hiph.* הֵסֵב for הִסְבֵּב, *Inf.* הָסֵב for הַסְבֵּב ; *Hoph.* הוּסַב for הָסְבַּב. This long vowel (except the וּ in Hophal) is changeable.

There is still another mode of constructing these forms (the common one *in Chaldee*), which supplies a Daghesh in the *first* radical in place of doubling the third. E. g. *Fut. Kal.* יִסֹּב for יִסְבֹּב, *Fut. Hiph.* יַתֵּם for יַתְמֵם, *Hoph.* יֻכַּת for יֻכְתַּת. These forms do not usually take Daghesh in the final letter on receiving an accession, as יִקְּדוּ *they bow themselves* (from קָדַד), וַיַּכְּתוּ (from כָּתַת), because the doubling is already supplied in the first letter; but see וַיִּסַּבּוּ Judges xviii. 23, יֻכַּתּוּ Job iv. 20. They therefore omit also the vowels וֹ and ֵי, e. g. תְּצִלֶּנָה (from צָלַל) Jer. xix. 3. The Parad. exhibits this form by the side of the other in *Fut. Kal.*

6. Of many of these contractions, however, the originals are not found in the regular verb, but they may be considered as ancient analogous forms. Thus יָסֹב stands for יַסְבֹּב, with *a* under the preformative, as in the regular Arabic form ;† *Hiph.* הֵסֵב for הִסְבֵּב has in the contracted stem-syllable the shorter and more original *ē* (like the Aram. אַקְטֵל comp. § 52, 1 and Rem. 1); *Pret. Niph.* נָסַב for נִסְבַּב ; *Fut. Niph.* יִסַּב for יִסָּבֵב, comp. יִקָּטֵל, § 50, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (ָה, וּ, ִי, comp. § 44, Rem. 5), but remains *before* them on the stem-syllable, as סֹבּוּ.‡ Before the other afformatives, it rests upon the inserted syllables וֹ and ֵי (with the exception of תֶּם and תֶּן, which always take the tone), and in consequence the vowels of the word are shortened, as תָּסֹבִּי, תְּסֻבֶּינָה ; הֵסַבָּה, but הֲסִבּוֹתָ.

8. Instead of *Piël, Pual, Hithp.*, and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 54, 1), with its Passive and Reflexive, e. g. עוֹלֵל *to treat one ill, Pass.* עוֹלַל, *Reflex.* הִתְעוֹלֵל (from עָלַל); in some is found *Pilpel* (§ 54, 4), as גִּלְגֵּל *to roll,* הִתְגַּלְגֵּל *to roll one's*

* It might seem far more easy, in explaining the origin of the *Fut.* יָסֹב (as well as of the *Fut.* in verbs פ״י, יֵשֵׁב), to regard it as formed from the *Inf.* סֹב by prefixing ָי, so also *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

† Hebrew יִקְטֹל from יַקְטֹל, § 9, 5. The *a* appears also in verbs פ *guttural*, especially in verbs פ״א § 67, and verbs ע״ו § 71.

‡ The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflexion, as נְקַלָּה, מְסִבָּה.

*self* (from גלל), *Pass.* שֻׁעֲשַׁע *to be caressed* (from שָׁעַע). They are inflected regularly like *Piël*.

### Remarks.

#### I. *On Kal.*

1. In the Pret. are found some examples with *Cholem* (comp. יָכֹל, § 43, 1), as רֹמּוּ from רָמַם *they are high* Job xxiv. 24, רֹבּוּ from רָבַב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Fut.* (סֹב, יָסֹב), as a changeable vowel, is written *defectively*, with a few exceptions, which are found especially in the later orthography. E. g. לִבוֹז for לָבֹז *to plunder* Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbuts*, whenever it loses the tone, as *Inf.* רָן־ *to rejoice* Job xxxviii. 7, with *suff.* בְּחֻקּוֹ *when he founded* Prov. viii. 27, *Imp.* חָנֵּנִי *pity me*, *Fut.* with *Vav convers.* וַיָּסָב Judges xi. 18, with *suff.* יְשָׁדֵּם *he lays them waste* Prov. xi. 3, Q'ri.

3. Of final *Pattach* in the *Inf. Fut.*, and *Imp.* (יִקְטַל, קְטַל) the following are examples; *Imp.* שַׁךְ *to stoop* Jer. v. 26, גַּל *roll* Ps. cxix. 22, *Fut.* יֵמַר *he is bitter* Is. xxiv. 9, יֵקַל *he is slighted* Gen. xvi. 4, 5. Examples of the *Chaldaizing Fut.* are: יִסֹּב even though יָסֹב is also in use; יִשֹּׁם *he is astonished* 1 Kings ix. 8; יִקְּדוּ *they bowed themselves* from קָדַד.

4. In the Participle occurs the Aramæan form שׁאסם for שׁסם Jer. xxx. 16, K'thibh.

#### II. *On Niphal.*

5. Besides the most usual form with *Pattach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with קָטֵל, יָרֵא, יָכֹל, § 43, 1), extending through the whole conjugation. E. g. *Pret.* נָקֵל (also נָקַל) *it is a light thing* Is. xlix. 6, *Inf.* הִמֵּס *to melt* Ps. lxviii. 3, *Part.* נָמֵס *wasted away* 1 Sam. xv. 9. With *Cholem* נָגֹלּוּ *they are rolled together* Is. xxxiv. 4, *Inf. Absol.* הִבּוֹז *to be plundered* Is. xxiv. 3, *Imp.* הֵרֹמּוּ *take yourselves up* Num. xvii. 10, *Fut.* תִּדֹּמִּי Jer. xlviii. 2. *Chaldaizing* forms of Niphal are נִחַל Ez. xxv. 3 (from חָלַל), נִחַר (from חָרַר) Ps. lxix. 4; cii. 4 (also נָחַר Jer. vi. 29), נִחַת *fractus est* (from חָתַת).

#### III. *On Hiphil and Hophal.*

6. Besides *Tsere* the final syllable has also *Pattach*, especially with gutturals, as הֵמַר; *Inf.* הָבֵר *to cleanse* Jer. iv. 11. But also without a guttural, as הֵדַק 2 Kings xxiii. 15, Plur. הֵסַבּוּ 1 Sam. v. 10, *Part.* מֵצַל *shadowing* Ez. xxxi. 3.

7. The Future with retracted tone takes the form יָסֵךְ *he protects* Ps. xci. 4. וַיָּגֶל *and he rolled* Gen. xxix. 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal:* וַיַּסֵּב Ex. xiii. 18, וַיַּכְּתוּ *and they broke* Deut. i. 44, יֻכַּת Is. xxiv. 12, יֻחָקוּ in pause (Job xix. 23) for יֻחַקּוּ.

### IV. *In General.*

9. Verbs ע״ע are very nearly related to verbs ע״ו (§ 71), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb ע״ע is generally shorter than the other (comp. יָסֹב and יָקוּם, הֵסֵב and הֵקִים). In some cases they have precisely the same form, as in the *Fut. convers.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. יָרוּן for יָרֹן *he rejoices* Prov. xxix. 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular. E. g. *Pret. Kal.* בָּזַז *to plunder*, *Plur.* בָּזְזוּ, בָּזַזְנוּ (also בַּזּוֹנוּ Deut. ii. 7); *Inf.* סְבֹב and סֹב. *Fut.* יָחֳנַן *he is gracious* Amos v. 15, elsewhere יָחֹן. *Hiph.* הֵרְנִין, *Fut.* יַרְנִין *he will rejoice* (which is never contracted), *Part.* מְשֹׁמְמִים *astonished* Ez. iii. 15. Sometimes the full form appears to be emphatic (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Fut.* of the Chaldee form, the Daghesh of the third radical, together with the preceding vowel, is omitted before afformatives, as וַיִּקְּדוּ. Of the same omission in other forms there are unquestionable examples, as נָבְלָה Gen. xi. 7 for נָבֹלָּה *we will confound* (Cohortative from בָּלַל); יָזְמוּ for יָזֹמּוּ vs. 6 *they will devise; Pret. Niph.* נְסַבָּה for נָסַבָּה Ez. xli. 7; comp. Is. xix. 3; Jer. viii. 14. Without Daghesh, but with the full vowel: הֵצַּוָה for הֵצַוָּה Prov. vii. 13, נָבוֹזָה 1 Sam. xiv. 36, נֵחָמִים Is. lvii. 5 for נֵחַמִּים.

12. Although the afformatives here do not attract the tone (see No. 7, p. 133), yet it is thrown on them when suffixes are appended, as סַבּוּ, סַבּוּנִי Ps. cxviii. 11. The vowels suffer before *Daghesh* the changes pointed out in § 27, 1, viz. *Cholem* in the *Fut.* becomes *Qibbuts*, less frequently *Qamets-chatuph*, *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of תְּסֻבֶּינָה, הֲסִבּוֹתָ); the preformatives then, in place of the full vowel, take Sh<sup></sup>va. E. g. יְסֻבֵּנִי Ps. xlix. 6, יְסֻבּוּהוּ Job xl. 22, יְחָנֵּנוּ Ps. lxvii. 2, *Hiph.* יְסִבֵּנִי Ez. xlvii. 2.

## C. FEEBLE VERBS (VERBA QUIESCENTIA).

### Sect. 67.

### FEEBLE VERBS פא. E. g. אָכַל *to eat.* Parad. I.

So far as א is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pe Guttural* exhibited in § 62. But here we regard them only in so far as the א *quiesces*, i. e. loses its consonant-sound, and is blended with the foregoing vowel, which happens only in certain verbs and forms, as follows :—

1. In the *Fut. Kal* of five verbs, viz., אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*, the א always quiesces in a long *ô* (*Cholem*), as יֹאבַד. In some others, the

form in which it retains its power as a consonant is also in use, as יֹאחֵז and יֶאֱחֹז *he takes hold.* The ô in this case is but a corruption of the vowel â (§ 9, 10, 2), which is itself derived by contraction from ◌ֶ◌ֱ or ◌ֱ◌ֶ. The *feebleness* of these verbs (§ 41, *c*) affects also their last syllable, so that it receives instead of the stronger vowel ō an ē (*Tsere*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes ă (*Pattach*), e. g. תֹּאבַד לָעַד Ps. ix. 19, on the contrary תֹּאבֵד Ps. i. 6 (comp. a similar exchange of ē and ă § 64, 1, *c*). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as יֹאבַד יוֹם *perish the day* Job iii. 3, וַיֹּאכַל *and he ate*, and sometimes *Seghol*, as וַיֹּאמֶר (*Milêl*), with conjunctive accents, but וַיֹּאמַר (*Milra*) with distinctives (only in Job a few times וַיֹּאמַר in *pause*).

Very seldom does א in the *Fut. Kal*, quiesce in *Tsere*, as תֵּאתֶה *it shall come* Mic. iv. 8, contracted from תֶּאֱתֶה: always, however, in the form לֵאמֹר *dicendo* (*Inf.* with לְ), for לֶאֱמֹר.

2. In the 1st *Pers. sing. Fut.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 4), as אֹמַר for אֶאֱמֹר *I will say.*

Except in this case the radical א seldom falls away, as תֹּסֵף for תֶּאֱסֹף *thou takest away* Ps. civ. 29, יֹמְרוּךָ for יֹאמְרוּךָ *they speak of thee* Ps. cxxxix. 20, תֵּזְלִי *thou goest away* (from אָזַל), Jer. ii. 36.

The Parad. I shows the forms in which א is treated as a quiescent (namely, *Fut. Kal*), and merely indicates those in which it retains its character as a guttural.

Rem. 1. Out of *Kal* א seldom quiesces, as in *Niph.* נֹאחֲזוּ Jos. xxii. 9; *Hiph.* וַיָּאצֶל *and he took away* Num. xi. 25, אָזִין *I hearken* Job xxxii. 11, אֹבִידָה *I will destroy* Jer. xlvi. 8, מֵזִין *attending* Prov. xvii. 4, *Imp.* הֵתָיוּ *bring ye* Is. xxi. 14.

2. In *Piēl* א sometimes falls away by contraction (like ה in יְהַקְטִיל, יַקְטִיל), e. g. מַלֵּף for מְאַלֵּף *teaching* Job xxxv. 11.

## Sect. 68.

## FEEBLE VERBS פ״י. FIRST CLASS, OR VERBS ORIGINALLY פ״ו.

E. g. יָשַׁב *to dwell.* Parad. K.

Verbs פ״י are divided principally into *two classes*, which are wholly different from each other in their origin and inflexion.

The *first* embraces those verbs which have properly a ו for their first stem-letter. In Arabic they are written with ו (e. g. יָלַד, Arab. *walada*); but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly פ״י, and which have *Yodh* also in Arabic (§ 69). A few of these verbs פ״י form, in some respects, a *third* class inflected like verbs פ״ן (§ 70).

In יָצַר are contained two verbs, distinguished both by form and signification; viz., 1) יָצַר (for וצר), *Fut.* יֵצַר, וַיֵּצֶר *to be in a strait;* 2) יָצַר, *Fut.* יִיצַר, וַיִּיצֶר *to form.*

The peculiarities in the inflexion of the *first class*, which is analogous with the Arabic פ״ו, are the following:

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of Kal there is a twofold form. About the half of these verbs have here the feeblest forms, namely,

*Fut.* יֵשֵׁב with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghol* and *vocal Sh'va;* and with a somewhat firmer *ē* in the first syllable, which in a degree still embodies the first radical י that has fallen away;

*Imp.* שֵׁב from יְשֵׁב by omission of the feeble יְ, and

*Inf.* שֶׁבֶת shortened in like manner, and with the feminine ending ־ֶת, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms, have the *Fut. A* and retain the *Yodh* at the beginning, namely in

*Imp.* יְרַשׁ and *Inf.* יְסֹד as a *consonant*, but in

*Fut.* יִירַשׁ as a *quiescent*, or resolved into the vowel *ī* (§ 24, 2).

That the latter mode of inflexion belongs to verbs actually פ״ו (which has been often overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in Kal, and at the same time have ו in *Niphal*, *Hiphil*, and *Hophal;* partly by the analogy of the Arabic, where the verbs פ״ו have precisely the same double inflexion.

Even in the same verb are found both forms, one with *Yodh*, the other without it, as צַק 2 Kings iv. 41, and יְצֹק *pour* Ez. xxiv. 3, רֵשׁ 1 Kings xxi. 15, רַשׁ Deut. ii. 24, and יְרַשׁ *possess*, with lengthening יְרָשָׁה Deut. xxxiii. 23, *Fut.* יִיקַד Deut. xxxii. 22, and יֵקַד *he will burn up* Is. x. 16.

To the first mode of inflexion belong, e. g. יָלַד *to bear*, יָצָא *to go forth*, יָשַׁב *to sit*, יָרַד *to descend*, יָדַע *to know*, (*Fut.* יֵדַע with *Pattach* in the last

syllable on account of the guttural); to the second belong יָעֵף *to weary*, יָעַץ *to counsel*, יָבֵשׁ *to be dry*, though the latter is in Arabic يبس.

2. The original *Vav* appears always in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Pret.* and *Part.* of *Niph.* and throughout *Hiph.* in *Cholem*, throughout *Hophal* in *Shureq*, as נוֹשַׁב (for נִוְשַׁב), הוֹשִׁיב (for הִוְשִׁיב), הוּשַׁב (for הֻוְשַׁב). In the *Inf.*, *Imp.* and *Fut. Niph.*, ו remains as a consonant, and the inflexion is regular, as הִוָּשֵׁב, יִוָּשֵׁב. It also retains its power as a consonant in the *Hithp.* of some verbs, e. g. הִתְוַדַּע from יָדַע, and in two nominal forms, viz. וָלָד *offspring* from יָלַד *to bear* [and וָזָר *guilty*].

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which Yodh does not appear, these verbs may be *distinguished*, in the *Fut.* of *Kal* by the *Tsere* under the preformatives; in *Niph.*, *Hiph.*, and *Hoph.*, by the Vav (וּ, וֹ, וּ) before the second radical. Forms like שֵׁב, שֶׁבֶת, they have in common with verbs פ״ן. Hophal has the same form as in verbs ע״ע and ע״ו.

Rem. 1. The *Inf.* of *Kal* without the radical Yodh (see No. 1) has very seldom the masculine form like דַּע *to know* Job xxxii. 6, 10, or the feminine ending ־ָה like לֵדָה *to bear* 2 Kings xix. 3. With a guttural the latter takes the form ־ַ־ַת instead of ־ֶ־ֶת, e. g. דַּעַת *to know*. לֶדֶת in 1 Sam. iv. 19 is contracted to לַת (§ 19, 2). Examples of the regular full form occur with *suffixes*, יָסְדִי Job xxxviii. 4, יָסְדוֹ Ezra iii. 12. The full form has seldom the feminine ending, as יְכֹלֶת *to be able*.

2. The *Imp. Kal* often has the lengthening ־ָה, as שְׁבָה *sit*, רְדָה *descend*. From יָהַב *to give* the lengthened Imp. is הָבָה, *fem.* הָבִי, *plur.* הָבוּ, with accented *Qamets*, owing to the influence of the guttural.

3. The *Fut.* of the form יֵשֵׁב takes *Pattach* in its final syllable when it has a guttural, as יֵדַע, also תֵּרַד Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*, namely, before a word of one syllable and after *Vav conversive*. E. g. יֵשֶׁב־נָא Gen. xliv. 33; וַיֵּשֶׁב, וַיֵּרֶד, but in Pause וַיֵּשַׁב and וַיֵּרַד. A very rare exception, in which a Fut. of this kind is written fully, is אֵילְכָה Mic. i. 8. The form יִירַשׁ when lengthened can also lose its radical י, as יִעֲפוּ Is. xl. 30, יִגְעוּ lxv. 23. Yet the cases are rare and doubtful where this occurs after other preformatives than י (see Is. xliv. 8).

4. In some stems the feebleness affects also the *Pret. Kal*, so far that the *a* under the second radical becomes *ē* or *ĭ*, as יְלִדְתִּיךָ, יְרִשְׁתֶּם, יְרֵשׁוּהָ from יָרַשׁ, יָלַד. Examples are found in Ps. ii. 7; Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. lxix. 36, &c. In Syriac *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Pret.* as have no full vowel under the first radical.

5. As an exception the *Fut. Niph.* sometimes retains *Yodh*, e. g. וַיִּיָּחֶל

*and he waited* Gen. viii. 12; comp. Ex. xix. 13. The first Pers. sing. has always the form אִוָּשֵׁב not אֶוָּשֵׁב; comp. § 50, Rem. 4.

6. In *Piël* the radical *Yodh* sometimes falls away after י preformative, which takes its punctuation (comp. § 67, Rem. 2). E. g. וַיַּבְּשֵׁהוּ for וַיְיַבְּשֵׁהוּ *and he dried it up* Nah. i. 4.

7. *Fut. Hiph.* like *Fut. Kal*, takes Seghol when the tone is drawn back, as יוֹסֵף *let him add* Prov. i. 5, וַיּוֹסֶף *and he added.*

N. B. 8. The verb הָלַךְ *to go* is connected with verbs פי of the first class, for it forms (as if from יָלַךְ) *Fut.* יֵלֵךְ, with *Vav* וַיֵּלֶךְ, in *pause* וַיֵּלַךְ, *Inf. constr.* לֶכֶת, *Imp.* לֵךְ, lengthened לְכָה and also לָךְ, and so *Hiph.* הוֹלִיךְ. Rarely and almost exclusively in later books and in poetry, we find also the regular inflexions from הָלַךְ, as *Fut.* יַהֲלֹךְ, *Inf.* הֲלֹךְ (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* הִלְכוּ (Jer. li. 50), on the contrary *Pret. Kal* is always הָלַךְ, *Part.* הֹלֵךְ, *Inf. abs.* הָלוֹךְ, *Piël* הִלֵּךְ, *Hithp.* הִתְהַלֵּךְ, so that a י nowhere distinctly appears as first radical. An obsolete stem יָלַךְ may however be assumed, although in a word so much used as הָלַךְ the feeble letter ה may itself be treated like י, and so the inflexion resemble פי. Comp. also the feeble פא, e. g. תֵּזְלִי from אָזַל (§ 67, 2), and תֵּלְכִי from הָלַךְ, *Fut. Hiph.* אֹבִידָה from אָבַד and אוֹלִיכָה 2 Kings vi. 16 from הָלַךְ.

## Sect. 69.

## FEEBLE VERBS פי. SECOND CLASS, OR VERBS PROPERLY פי.

E. g. יָטַב *to be good.* Parad. L.

The most essential points of difference between verbs properly פי and verbs פו are the following :

1. Kal has only the stronger of the two forms described in § 68, 1, namely, that in which the radical י remains, *Inf.* יְטֹב, with the *Fut. A*, as יִיטַב, יִיקַץ; the *Pattach* of which becomes *Seghol* when the tone shifts back, as וַיִּיקֶץ *and he awoke* Gen. ix. 24, יִיצַר, וַיִּיצֶר *and he formed* Gen. ii. 7.

2. In Hiphil the י is retained and is pronounced as a diphthongal *ê* (*Tsere*), e. g. הֵיטִיב (for הַיְטִיב), *Fut.* יֵיטִיב; seldom with the diphthong *ai*, *ay*, as in יַיְשִׁירוּ *they make straight* Prov. iv. 25; comp. Ps. v. 9, Q'ri.

The following are the only verbs of this kind: יָטַב, יָנַק *to suck*, יָקַץ *to awake*, יָצַר *to form*, יָלַל *Hiph.* הֵילִיל *to bewail*, יָשַׁר *to be straight.*

Of the *Fut. Hiph.* there is an anomalous form with preformatives put before the 3 *pers.* יְלִיל, as יְיֵלִיל *he wails*, אֲיֵלִיל *I wail*, תְּיֵלִילוּ *ye wail*, Is. xv. 2; lxv. 14; Jer. xlviii. 31; Hos. vii. 14; also יְיֵטִיב Job xxiv. 21; and once even in *Fut. Kal.* יְיֵדַע Ps. cxxxviii. 6 from יָדַע. This anomaly

**is explained by supposing, that the י of the simple form was superficially taken to belong to the stem.**

## SECT. 70.

### VERBS פי. THIRD CLASS, OR CONTRACTED VERBS פי.

The י of these verbs does not quiesce in long *î* or *ê*, but is assimilated like נ. Some verbs are exclusively of this class, e. g. יָצַע *to spread underneath*, *Hiph.* הִצִּיעַ, *Hoph.* הֻצַּע; יָצַת *to burn up*, *Fut.* יִצַּת, *Hiph.* הִצִּית. Others have two forms; in one the י is assimilated, in the other it quiesces, as יָצַק *to pour*, *Fut.* יִצֹּק and וַיִּצֶק (1 Kings xxii. 35); יָצַר *to form*, *Fut.* וַיִּיצֶר and יִצֹּר (Is. xliv. 12; Jer. i. 5); יָשַׁר *to be straight*, *Fut.* יִישַׁר and יִשַּׁר (1 Sam. vi. 12).

Verbs of this class (which seldom occur) are inflected like verbs פן, for which they may easily be mistaken by the learner. When therefore a form has not a root פן in the Lexicon, he should look for one of this class.

## SECT. 71.

### FEEBLE VERBS עו. E. g. קוּם *to rise up.* Parad. M.

1. In these verbs the middle stem-letter ו *always quiesces;* not merely in the more usual cases (§ 24, 1) when a Sh<sup>e</sup>va precedes or follows, as בּוֹשׁ for בְּוֹשׁ, but also when it is both preceded and followed by a full vowel, as קוּם *Part. Pass.* for קָוּם; קוֹם *Inf. absol.* for קָוֹם. Hence the stem is always a monosyllable.

2. The vowel in which ו quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterizes the form (§ 66, 2). But this vowel, in consequence of the union of the *Vav* with it, is mostly made fuller, e. g. *Inf.* and *Imp.* קוּם for קְוֻם, *Pret.* קָם for קָוַם; yet it is not unchangeable, for we have קַמְתָּ (with short *a*) from קָם, and *Fut. Hiph.* יָקִים (from יַקְוִים) is shortened in the Jussive to יָקֵם.

The verb intransitive *middle E* takes in *Pret. Kal* the form of מֵת (from מָוֵת) *he is dead;* the verb *middle O* takes the form of אוֹר (from אָוֹר) *luxit,* בּוֹשׁ (from בָּוֹשׁ) *he was ashamed.* Comp. Rem. 1.

3. The preformatives in the *Fut. Kal* and *Pret. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of

the regular form the corresponding long one (§ 27, 2). E. g. יָקִים* for יָקוּם ; הֵקִים for הִקְוִים ; הוּקַם for הֻקְוַם.

This vowel is changeable, and becomes Sh^e va when the tone is thrown forward, e. g. before *Suff.* יְמִיתֵהוּ *he will kill him*, and with the full plural form of the *Fut.* יְמוּתוּן *they will die.*

The ו in *Hoph.* is the only exception. But this conjugation is formed (in appearance) by transposing the letters of the original stem. Thus הֻקְוַם becomes by transposition הֻוְקַם, hence הוּקַם.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Fut. Kal* יָקוּם for יַקְוֻם (see § 66, 6), *Part.* קָם for קָוֵם (after the form קָטֵל, comp. § 49, 2, § 83, No. 1). Those which conform to the regular Hebrew verb, are generally the most unfrequent. as יֵבוֹשׁ (after the form יִכְבּוֹשׁ). The *o* in *Niph.* comes from *va* (=*ua*), נָקוֹם from נִקְוַם, *Fut.* יִקּוֹם from יִקְוֵם.

5. In the *Pret. Niph.* and *Hiph.* the harshness of pronunciation in such forms as נְקוֹמְתָּ, הֲקַמְתָּ, is avoided by the insertion of וֹ before the afformatives of the first and second person. For the same purpose ־ֶי is inserted in the *Fut. Kal* before the termination נָה (comp. § 66, 4). These inserted syllables take the tone and shorten the preceding vowels, as נָקוֹם, נְקוּמוֹתָ; הֵקִים, הֲקִימוֹתָ, or הֲקִימוֹתָ, also הֲקַמוֹתָ; תְּקוּמֶינָה.

Yet in some cases the harder forms without the inserted syllable, are also in use. Thus *Fut. Kal* תָּשֹׁבְןָ Ez. xvi. 55 (also תְּשׁוּבֶינָה in the same verse) and rather oftener in *Hiph.*, as הֲנַפְתָּה Ex. xx. 25, but also הֲנִיפוֹתִי Job xxxi. 21, תָּשֵׁבְנָה Job xx. 10, once תְּקִימֶנָה Jer. xliv. 25. *Imp.* only קֹמְנָה, הָקֵמְנָה.

6. The tone, as in verbs ע״ע, is not thrown forward upon the afformatives ־ָה, וּ, ־ִי, as קָמָה, קָמוּ, except with the full plural form יְקוּמוּן. In those persons which take afformatives without *epenthesis* (see Rem. 6), the accentuation is regular, as קַמְתָּ; so in *Hophal* הוּקַמְתָּ. For the tone on וֹ and ־ֶי see No. 5.

7. The conjugations *Piël*, *Pual*, and *Hithpaël* are very seldom found in verbs properly ע״ו. The only instance in which ו remains as consonant is עִוֵּד *to surround*, the *Piël* of עוּד (yet see Rem. 5). In some others י has taken the place of ו, as in קִיֵּם from קוּם, חִיֵּב from חוּב, which forms belong to the later Hebrew, having been borrowed from the Aramæan. On the con-

* On the *a* under the preformative see No. 4.

trary, the unfrequent conjugation *Pilel* (§ 54, 2), with its Passive and Reflexive, is the common form employed in the signification of *Piël* and as a substitute for it. E. g. קוֹמֵם *to raise up*, from קוּם; רוֹמֵם *to elevate, Pass.* רוֹמַם, from רוּם; הִתְעוֹרֵר *to rouse one's self*, from עוּר. Less frequent is the conjugation *Pilpel* (§ 54, 4), e. g. כִּלְכֵּל *to sustain, to nourish*, from כּוּל.

Of these unusual conjugations the Parad. exhibits only *Pilel* and *Pulal*, from which the Reflexive (*Hithpaël*) is readily formed.

### Remarks.

#### I. *On Kal.*

N. B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their Pret. and Part. the same (§ 49, 2), the following are examples; viz. *Pret.* מֵת (for מָוֵת), 1 *sing.* מַתִּי, 1 *pl.* מַתְנוּ, 3 *pl.* מֵתוּ; בּוֹשׁ (for בָּוֹשׁ), בֹּשְׁתִּי, בֹּשְׁנוּ, בּוֹשׁוּ; אוֹר. *Part.* מֵת; בּוֹשִׁים Ez. xxxii. 30. Of the Preterite and Participle, the usual form קָם is very seldom written with א (after the Arab. mode, § 9, 1), as in קָאם Hos. x. 14, שָׁאטִים Ez. xxviii. 24, 26; comp. xvi. 57.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוֹא, טוֹב, אוֹר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has וֹ in the final syllable (after the form קָטוֹל), as קוֹם יָקוּמוּ *surgendo surgent* Jer. xliv. 29. Those verbs which have וֹ in the *Inf.* retain it in the *Fut.*, as יָבוֹא. In one verb alone the preformatives of the *Fut.* have *Tsere*, viz. בּוֹשׁ, *Fut.* יֵבוֹשׁ (for יָבוֹשׁ).

3. In the *Imp.* with afformatives (קוּמִי, קוּמוּ) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form [with ה ָ] has, on the contrary, the tone usually on the last syllable (קוּמָה, שׁוּבָה) with a few exceptions where the word is *Milel* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N. B. 4. The shortened *Fut.* as *Jussive* (§ 48, 4) has the form יָקֹם (very seldom יָקוֹם, יָקֻם). E. g. יָשֹׁב *let him return* Deut. xx. 5-8; אַל יָשֹׁב *let him not return* Ps. lxxiv. 21; וְיָמֹת *that he may die* 1 Kings xxi. 10. In poetic language as *Indicative*, as יָרֹם, תָּרֹם, *he, it shall be high*, Num. xxiv. 7; Micah v. 8. After *Vav conversive*, and *before* words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes *Qamets-chatuph*, as וַיָּקָם, יָקָם לָךְ Job xxii. 28. In *Pause*, however, the tone remains on the last syllable, as וַיָּמֹת; comp. Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pattach*, e. g. וַיָּסַר *and he turned aside* Ruth iv. 1 (from סוּר).

The full plural ending וּן has the tone (according to No. 6 of this section), hence תְּמֻתוּן Gen. iii. 3, 4, יְנוּסוּן Ps. civ. 7, יְרוּצוּן Joel ii. 4, 7, 9.

#### II. *On Niphal.*

5. Anomalous forms are: *Pret.* נְפֹצוֹתֶם *ye have been scattered* Ez. xi. 17; xx. 34, 41, 43; *Inf. constr.* הִדּוּשׁ Is. xxv. 10. Comp. Rem. 9.

### III. *On Hiphil.*

6. Examples of the *Preterite* without the *epenthetic* ו: הֲנַפְתָּ *thou liftest* Ex. xx. 25; הֵמַתָּה *thou killest*, and even הֲמִתֶּם Num. xvii. 6, &c.

7. In the *Imp.* the shortened and lengthened forms הָקֵם, הָקִימָה both occur.

N. B. The shortened *Fut.* has the form יָקֵם, as וְיָסֵר *that he may take away* Ex. x. 17. After *Vav conversive* the tone is drawn back upon the penultima, as וַיָּרֶם; וַיָּפֶץ *and he scattered.* The final syllable when it has a guttural or *Resh* takes *Pattach*, as in *Kal*, e. g. וַיָּסַר *and he removed* Gen. viii. 13.

### V. *In General.*

8. On account of the intimate relation between verbs עו and עע, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Fut. Kal* with *Vav conversive; Pilel* of עו and *Poël* of עע. Hence it is that they often borrow forms from one another, as in *Kal* בַּז *he despised* (Pret. of בּוּז, as if from בָּזַז) Zech. iv. 10, טַח *he besmeared* (for טָח) Is. xliv. 18.

9. In common with verbs עע (§ 66, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Dagheh forte.* This form and the common one are often both in use. E. g. הִסִּית *to incite*, *Fut.* יַסִּית (also הֵסִית, יָסִית); וַיַּתֵּר *and he shows the way* 2 Sam. xxii. 33 (and יָתֵר Prov. xii. 26); sometimes with a difference of signification, as הֵנִיחַ *to cause to rest, to give rest*, הִנִּיחַ, *Fut.* יַנִּיחַ *to set down, to lay down;* יָלִין *to spend the night, to abide;* יַלִּין, מַלִּין, *to be headstrong, rebellious.* Other examples: *Niph.* נִמּוֹל (from מוּל, not נָמַל) *to be circumcised* Gen. xvii. 26, 27; xxxiv. 22, with a guttural נֵעוֹר Zech. ii. 17; *Hiph.* הִזִּיל *to despise* Lam. i. 8, יַלִּיזוּ Prov. iv. 21.

Here belong some forms of verbs *Pe guttural* with *Dagheh forte implicitum*, which have generally been derived from a false root, or been uncritically altered; viz. וַתָּחַשׁ for וַתָּחָשׁ *and she hastens* (from חוּשׁ) Job xxxi. 5, וַיַּעַט, וַתַּעַט 1 Sam. xv. 19; xxv. 14, from עוּט, עִיט *to rush upon.*

10. Verbs whose middle stem-letter is *Vav moveable* (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular. E. g. חָוַר *to be white*, *Fut.* יֶחְוַר; גָּוַע *to expire*, *Fut.* יִגְוַע; particularly all verbs that are also לה, as צָוָה, *Piël* צִוָּה *to command*, קִוָּה *to wait*, &c.

## Sect. 72.

### VERBS עי. E. g. בִּין *to discern.* Parad. N.

1. These verbs have the same structure as verbs עו, and their י is treated in the same manner as the ו of that class. E. g. *Pret. Kal* שָׂת (for שָׂיַת) *he has set*, *Inf.* שִׂית, *Inf. absol.* שׂוֹת (for שָׂיֹת), *Imp.* שִׂית, *Fut.* יָשִׂית, *Jussive* יָשֵׁת, with *Vav conv.* וַיָּשֶׁת. But the *Pret. Kal* has, in several verbs, still a second set of

forms, which resemble a *Hiphil* with the characteristic ה elided, e. g. בִּינֹותִי (similar to הֲבִינֹותִי) Dan. ix. 2, also בַּנְתָּ Ps. cxxxix. 2, רִיבֹותָ *thou contendest* Job xxxiii. 13, also רַבְתָּ Lam. iii. 58. Often also complete *Hiphil* forms occur, e. g. *Pret.* הֵבִין, הֲבִינֹותֶם, *Inf.* הָבִין (also בִּין), *Imp.* הָבֵן (also בִּין), *Part.* מֵבִין (also בָּן), so likewise מֵרִיב (also רָב), מֵשִׂים (also שָׂם), מֵצִיץ *glittering*, also in *Pret.* צָץ. Moreover as *Passive* we find a few times *Hoph. Fut.* יוּשַׁר from שִׁיר *to sing*, יוּשַׁת from שִׁית *to set*.

2. These *Hiphil* forms may easily be traced to verbs ע״ו, and possibly they in part belong strictly to that class. The same may be said of *Niph.* נָבוֹן, *Pil.* בּוֹנֵן and *Hithpalel* הִתְבּוֹנֵן (as if from בּוּן). These verbs are in every respect closely related to verbs ע״ו. Hence it is that we find several verbs used promiscuously, as ע״ו and ע״י, and with the same meaning in both forms, as לִין (*denom.* from לַיִל) *to spend the night*, *Inf.* also לוּן; שִׂים *to place*, *Inf.* also שׂוּם, *Fut.* יָשִׂים, once יָשׂוּם. In other verbs one of the two is the predominant form, as גִּיל *to exult* (גּוּל is found only in Prov. xxiii. 24). But few are exclusively ע״י, as רִיב *to contend*, שִׁית *to set*, שִׂישׂ *to rejoice*.

The older Grammarians did not recognise this class of verbs, but referred all its forms to verbs ע״ו, which may indeed be right in some cases. In modern Arabic we find an exactly corresponding abbreviation of the Hiphil (Conj. IV.) of verbs ע״ו. Yet the Arabic, as also the Æthiopic, has actual verbs ע״י, and the Hebrew has some with Yodh as consonant, like אָיַב and עָיֵף. A fluctuation and interchange between the closely related stems must certainly be assumed.

The Paradigm *N* is placed in connexion with that of verbs ע״ו, in order to exhibit the parallelism of the two classes. The conjugations which it omits have the same form as in Parad. *M.*

Rem. 1. Examples of the *Inf. absol.* are רֹב *litigando* Judges xi. 25, שׁוֹת *ponendo* Is. xxii. 7, also רִיב Jer. l. 34.

2. The *Fut. apoc.* is יָבֵן; with retracted tone it takes the form יָרֶב לוֹ Judges vi. 31. So with *Vav conversive*, וַיָּשֶׂם *and he placed*, וַיָּבֶן *and he perceived.*

3. As *Part. act. Kal* we find once לָן *spending the night* Neh. xiii. 21; *Part. pass.* שִׂים or שׂוּם (according to a various reading) 2 Sam. xiii. 32.

* * * * *

4. Verbs ע״א scarcely ever suffer their א to quiesce, and hence are irregular only as represented in § 63. Yet in the *Pret.* of the much used verb שָׁאַל *to ask*, the feebleness of the א reduces the ā under it to (ֲ) and in a closed syllable to (ֶ) and (ִ), when the syllable is toneless and no full vowel precedes the א (just as in some verbs פ״א, § 68, Rem. 4), e. g. with suff. שְׁאֵלְךָ Gen. xxxii. 18, שְׁאֵלוּנוּ Ps. cxxxvii. 3, 2 *pl.* שְׁאֶלְתֶּם 1 Sam. xii.

13; xxv. 5; 1 *sing.* with suff. שְׁאִלְתִּיהוּ Judges xiii. 6; 1 Sam. i. 20; also in *Hiph.* 1 Sam. i. 28. Comp. § 44, Rem. 2.

## Sect. 73.

### VERBS ל״א. E. g. מָצָא *to find.* Parad. O.

The א is here, as in verbs פ״א, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מֹצֵא, מְצָא, מָצוּא, הִמְצִיא; but Pattach before the feeble letter א is lengthened into *Qamets* (§ 23, 1), viz. in the *Pret. Fut.* and *Imp. Kal*, in the *Pret. Niph.*, *Pual*, and *Hoph.* The ( ָ ) however is mutable (§ 25, 2, Rem.), hence in the plural יִמְצְאוּ.

The *Fut.* and *Imp. Kal* have *A*, after the analogy of verbs *Lamedh guttural.*

2. Also before afformatives beginning with a consonant (ת, נ) א is not heard, but is quiescent in the *Pret. Kal*, in *Qamets*, מָצָאתָ; in the *Pret.* of all the other conjugations, in *Tsere*, נִמְצֵאתָ; in the *Imp.* and *Fut.* of all the conjugations, in *Seghol*, תִּמְצֶאנָה, מְצֶאנָה.

The use of *Tsere* and *Seghol* in these forms arose doubtless from the great resemblance between verbs ל״א and ל״ה (comp. § 74, 2), and an approximation of the former to the latter.

Before the suffixes ךָ, כֶם, כֶן, the א retains its character as a guttural, and takes ( ֲ ); as אֶמְצָאֲךָ Cant. viii. 1, הִבָּֽרַאֲךָ Ez. xxviii. 13, comp. § 64, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before afformatives beginning with a vowel, א is a consonant and the form regular, as מָצְאוּ.

Parad. *O* gives a complete view of the inflexion.

#### Remarks.

1. Verbs *middle E*, like מָלֵא *to be full*, retain *Tsere* in the other persons of the *Pret.*, as מָלֵאתִי. Instead of מָצְאָה is sometimes found the Aramæan form קָרָאת for קָרְאָה *she names* Is. vii. 14; comp. Gen. xxxiii. 11 (after the form קָטְלַת, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form מְלֹאות *to fill* Lev. xii. 4, for מְלֹאת.

3. The *Part. fem.* is commonly, by contraction, מֹצֵאת, seldom מֹצְאָת Cant. viii. 10, and defectively written יוֹצֵת (from יָצָא) Deut. xxviii. 57. In the forms חֹטְאִים 1 Sam. xiv. 33, and בֹּרְאָם Neh. vi. 8, the vowel is drawn back in the manner of the Syriac.

4. The א sometimes falls away, as in מָצָתִי Num. xi. 11, מָלֵתִי Job xxxii. 18. *Niph.* נִטְמֵתֶם *ye are defiled* Lev. xi. 43. *Hiph.* הַחֲטִי Jer xxxii. 35.

See more in the Remarks on verbs ל״ה, No. VI.

## Sect. 74.

### VERBS ל״ה. E. g. גָּלָה *to reveal.* Parad. P.

These verbs, like those פ״י (§§ 68, 69), embrace two different classes of the irregular verb, viz. ל״י and ל״ו, which in Arabic and specially Æthiopic are clearly distinguished. But in Hebrew the original י and ו have passed over into a feeble ה (§ 23, 3), in all those forms which end with the third radical, and which hence are called verbs ל״ה. E. g. גָּלָה for גָּלַי *he has revealed;* שָׁלָה for שָׁלַו *he has rested.* By far the greater number, however, of these verbs are originally ל״י; only a few forms occur of verbs ל״ו. The two classes are therefore less prominently distinguished than verbs פ״ו and פ״י.

A true verb ל״ו is שָׁלָה *to be at rest,* whence שָׁלַוְתִּי, *Part.* שָׁלֵו, and the *derivative* שַׁלְוָה *rest;* yet in the *Fut.* it has יִשְׁלָיוּ (with *Yodh*). In עָנָה (Arab. עני) *to answer,* and עָנָה (Arab. ענו) *to suffer, to be oppressed,* are two verbs originally distinct, but with the same form in Hebrew (see *Gesenius's* Lex. art. עָנָה). In Syriac the intermingling of these forms is carried still farther, verbs ל״א also being confounded with those ל״ה, i. e. with the two classes ל״ו and ל״י of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonantal הּ (distinguished by *Mappiq*); e. g. גָּבַהּ. They are inflected throughout like verbs *Lamedh guttural.* It is certain, however, that some verbs ל״ה originated in verbs with final הּ, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה, e. g. כָּהָה, Arab. כהה *to be blunt.* Hence it is that verbs ל״ה are often related to those ל״ה for which the verb ל״ח may be assumed as an intermediate form, e. g. קָשָׁה and קָשַׁח *to be hard;* פָּתָה properly = פָּתַח *to be open.*

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original *Yodh* or *Vav,* in all forms which end with the third radical, gives place to ה as a vowel-letter and representing the final vowel; which is the same in each form through *all* the conjugations, namely,

ה ָ in all the Preterites, גָּלָה , נִגְלָה , גִּלָּה , &c.
ה ֶ in all the Futures and Participles Active, יִגְלֶה , גֹּלֶה , &c
ה ֵ in all Imperatives, גְּלֵה , גַּלֵּה , &c.
ה ֹ in the Inf. absol. (except in *Hiph.* and *Hoph.*), גָּלֹה , &c.
The *Part. Pass. Kal* forms the only exception, in which at the end the original י appears, גָּלוּי , as also in some derivatives (§ 84, V).

The *Inf. constr.* has always the feminine form in ת; hence in *Kal* גְּלוֹת , in *Piël* גַּלּוֹת , &c.

In explanation of these forms we observe:

That in the *Pret. Kal*, גָּלָה stands for גָּלַי according to § 24, 2, *c*; so in *Niph.* and *Hophal.* *Piël* and *Hithp.* are based on the forms קִטַּל, הִתְקַטַּל (§ 51, Rem. 1), *Hiph.* on the form הִקְטַל after the manner of the Arabic *aqtala* (§ 52, 1).

In the *Fut. Kal*, יִגְלֶה is a *Fut. A* for יִגְלַי (according to § 24, 2, Rem. *a*), whence also are such plural forms as יִגְלָיוּ (see Rem. 4). The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with *Pattach* in the final syllable. See § 50, Rem. 2, § 53, Rem.

The use of *Tsere* in the *Imp.* may be explained on the ground, that as the form is shorter than in the *Fut.* the tone falls more strongly upon the final syllable, and therefore requires the support of the stronger vowel *Tsere*. Compare the *construct state* of nouns in ה ֶ, § 87, 2, *c*. The *Cholem* of the *Inf. absol.* is the regular vowel.

2. Before the afformatives beginning with a consonant (ת , נ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *ă* (*Pattach*) the diphthong *ai*; but this diphthong in the *Pret.* is contracted first into *ê* (י ֵ) and then farther attenuated into *î*, but in the *Fut.* and *Imp.* it is changed into the obtuse י ֶ. Thus in *Pret. Piël*, from גִּלַּיְתָ (after קִטַּלְתָּ) we get first גִּלֵּיתָ and then by attenuating the *ê* into *î* גִּלִּיתָ; in the *Fut. Piël* תְּגַלֶּינָה. In the Passives the *ê* is always retained, in the Actives of the derived conjugations and in the Reflexives both *ê* and *î* are used alike (see Rem. 8 and 12); on the contrary in Kal (the most used of all the species) we find only *î*. Accordingly we have in the

Preterite Kal *î*, as גָּלִיתָ;
Preterites of the other active conjugations and also the reflexive promiscuously *ê* and *î*, as גִּלֵּיתָ and גִּלִּיתָ;
Preterites of the Passives only *ê*, as גֻּלֵּיתָ;
Futures and Imperatives always י ֶ, as תִּגְלֶינָה , גְּלֶינָה.

The diphthongal forms are throughout retained in Arabic and Æthiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Chaldee and Syriac the contracted forms predominate, yet these dialects have in Kal גְּלֵיתְ as well as גְּלִית.

3. Before the afformatives beginning with a vowel (וּ, ־ִי, ־ָה), the *Yodh* with the foregoing vowel usually falls away, e. g. גָּלוּ (for גָּלְיוּ), תִּגְלִי (תִּגְלְיִי), גָּלָה, גֹּלִים; yet it is retained in ancient full forms, particularly in *pause*, as יִגְלָיוּ (see Rem. 4 and 11). Before *suffixes* also it falls away, as גָּלְךָ (Rem. 19).

4. The *Yodh* disappears also in 3 *Pret. sing. fem.*, where ־ַת is appended as feminine ending, as גָּלַת. But this ancient form is become rare (see Rem. 1); and as if this mark of the gender were not sufficiently distinct, a second feminine ending ־ָה is appended, so as to form גָּלְתָה. So in all conjugations, e. g. *Hiph.* הִגְלַת, common form הִגְלְתָה, in pause הִגְלָתָה.

See analogous cases in § 69, Rem., § 89, 3.

5. The formation of the *shortened Future*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocopê*) of the ־ֶה, by which still other changes are occasioned in the form (see Rem. 3, 7, 9, 14). The *shortened Imperative* is also formed by *apocope* of the ה— (Rem. 10, 15).

### Remarks.

#### I. *On Kal.*

1. For the 3 *Pret. fem.* the older and simpler form גָּלַת, from גָּלְיַת (comp. the verb לֹא, § 73, Rem. 1), is almost entirely banished from common use. One instance is עָשָׂת *she did* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. הִרְצָת, Lev. xxvi. 34, הָגְלַת, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

2. The *Inf. absol.* has also the form רָאוֹ *videndo* Gen. xxvi. 28. As the *Inf. constr.* occurs also, though seldom, עֲשׂוֹת Gen. l. 20, רְאוֹת xlviii. 11, as well as the feminine form רְאָוָה *to see* Ez. xxviii. 17, like קְטָלָה § 45, 2, letter *b*.

N. B. 3. The apocope of the *Fut.* occasions in *Kal* the following changes:

*a*) The first stem-letter most commonly receives the helping-vowel *Seghol*, or, when the middle radical is a guttural, *Pattach* (§ 28, 4). E. g. יָגֶל for יִגְל; וַיִּבֶן *and he built;* יִשַׁע *let him look*, for יִשְׁע.

*b*) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as יֵרֶא *let him see* from רָאָה, וַתֵּכַהּ from כָּהָה.

*c*) The helping-vowel is sometimes omitted, especially in the cases mentioned in § 28, 4. E. g. וַיֵּשְׁבְּ Num. xxi. 1, וַיֵּשְׁתְּ, וַיֵּבְךְּ. The verb רָאָה has the two forms יֵּרְא and וַיַּרְא, the latter with *Pattach* on account of the *Resh*.

*d*) Examples of verbs which are *Pe guttural* (§ 57) as well as *Lamedh He:* וַיַּעַשׂ *and he made*, from עָשָׂה, וַיַּעַן *and he answered*, from עָנָה. Sometimes the punctuation of the first syllable is not affected by the guttural; as in וַיִּחַר, וַיִּחַן, יִחַדְּ (with *Dag. lene* in second radical) *let him rejoice* Job iii. 6.

*e*) The verbs הָיָה *to be*, and חָיָה *to live*, which would properly form in the *Fut. apoc.* יְהִי, יִחְי, change these forms to יְהִי and יְחִי, because the Yodh prefers a vowel before it in which it may quiesce (comp. the derivatives בְּכִי for בֶּכְי, עֳנִי for עָנְי, &c., § 84, No. V). From הָוָה *to be* occurs once the form יְהוּא for יְהוּ *he will be* Eccles. xi. 3.

The full forms without the apocope of ה ָ sometimes occur even after *Vav. conv.*, especially in the 1st person and in the later books, e. g. וָאֶרְאֶה *and I saw*, twenty times but not in the Pentateuch, וַיַּעֲשֶׂה *and he made*, four times.

4. The original י is sometimes retained before the afformatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending וּן—, or where for any reason an emphasis rests upon the word. *Pret.* חָסָיוּ *they took refuge* Deut. xxxii. 37. *Imp.* בְּעָיוּ *ask ye* Is. xxi. 12. *Fut.* יִרְבְּיוּן *they increase* Deut. viii. 13, more frequently like יִשְׁתָּיוּן *they drink* Ps. lxxviii. 44 (comp. Rem. 11).

5. The *Part. act.* has also a *fem.* of the form צוֹפִיָּה *spying* Prov. xxxi. 27, פּוֹרִיָּה *fruitful* Ps. cxxviii. 3, in the *Plur.* like אוֹתִיּוֹת Is. xli. 23. The *Part. pass.* is sometimes without י, as עָשׂוּ for עָשׂוּי *made* Job xli. 25, צָפוּ xv. 22.

6. Seldom is the second syllable defectively written, as חִיִּתָ 2 Sam. xv. 33, תַּעֲשֶׂנָה Job v. 12, or pronounced as in תִּרְאֶינָה Mic. vii. 10.

## II. *On Niphal.*

7. The apocope of the *Fut.* occasions here no further changes, יִגָּל from יִגָּלֶה; yet in one verb פ *guttural* we find a form with ( ֶ ) shortened to ( ַ ), viz. יִמַּח (for יִמָּח) Ps. cix. 13. Similar in *Pi.* תְּעַר (from תְּעָרֶה) Ps. cxli. 8, and in *Hithp.* תִּתְרַע (from תִּתְרָעֶה) Prov. xxii. 24.

## III. *On Piēl, Pual, and Hithpaēl.*

8. In the *Pret. Piēl*, the second syllable has *Chireq* instead of the diphthongal י ֵ in the greater number of examples, as קִוִּיתִי, דִּמִּיתָ, which is therefore adopted in the Paradigm. Before suffixes *Chireq* is always employed, e. g. דִּכִּיתָנוּ Ps. xliv. 20. Yet *Pual* has always *Tsere* (י ֵ).

9. The *Fut.* loses, after the apocope, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, *a*); hence *Piēl* וַיְצַו; *Hithp.* וַיִּתְגַּל Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamets*, as וַיְתָו 1 Sam. xxi. 14, יִתְאָו Ps. xlv. 12. Comp. Rem. 7.

10. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as נַס for נַסֵּה *prove!* Dan. i. 12; הִתְחַל *feign thyself sick*, 2 Sam. xiii. 5.

11. Examples of *Yodh* retained in cases where more commonly it is omitted: *Fut.* תְּדַמְּיוּנִי *will ye liken me* Is. xl. 25, יְכַסְיֻמוּ *they cover them* Ex. xv. 5.

### IV. *On Hiphil and Hophal.*

12. In the *Pret. Hiph.* the forms הִגְלֵיתָ and הִגְלִיתָ are about equally common; before suffixes the latter is used as somewhat shorter than the other. In *Hoph.* always ֵי־.

13. The *Tsere* of the *Inf. absol. Hiph.* is the regular vowel (as in הַקְטֵל); to this the *Inf. absol. Hoph.* conforms, as in הָפְדֵּה Lev. xix. 20. The verb רָבָה *to be much*, has three forms of the *Inf.*, viz., הַרְבֵּה *much* (used adverbially), הַרְבָּה used when the *Inf.* is pleonastic, הַרְבּוֹת the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

14. The *Fut. apoc.* has either the form יַרְדְּ Is. xli. 2, יַפְתְּ Gen. ix. 27, וַיַּשְׁקְ, or (with a helping-vowel) יַגֶל, for which, however, is invariably substituted the form יֶגֶל (§ 27, Rem. 2, c), as וַיֶּגֶל 2 Kings xviii. 11, וַיֶּפֶר Ps. cv. 24. Examples with gutturals: וַיַּעַל Num. xxiii. 2, וְיָאֶפֶל, &c., which can be distinguished from the *Fut. Kal* only by the signification.

15. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as הֶרֶב for הַרְב, הַרְבֵּה Ps. li. 4, הֶרֶף for הַרְף, הַרְפֵּה Deut. ix. 14, הַעַל for הַעֲלֵה Ex. xxxiii. 12.

16. The *Fut.* with *Yodh* retained occurs only in תֹּגְיוּן Job xix. 2, from יָגָה.

### V. *In General.*

17. In the Aramæan, where, as before remarked, the verbs לא and לה flow into one another, both classes terminate, in the *Fut.* and *Part.* of all the conjugations, without distinction, in ֵא־ or ֵי־. As imitations of this mode of formation we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in ֵה־, more seldom ֵא־ and ֵי־, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הָיֵה *to be* Ez. xxi. 15, עַנֵּה *opprimendo* Ex. xxii. 22, הָפְדֵּה Lev. xix. 20. *Imp.* הֱוֵא *be thou* Job xxxvii. 6. *Fut.* אַל־תְּהִיֵה Jer. xvii. 17, אַל תֹּבֵא *follow not* Prov. i. 10, אַל־תַּעֲשֵׂה *do not* 2 Sam. xiii. 12.*

The *Yodh* is found even at the end of the word (which is also a Syriasm) in הֶחֱלִי Is. liii. 10; וַתִּזְנִי Jer. iii. 6, and hence in the *Plur.* הִמְסִיו Jos. xiv. 8.

19. In three verbs is found the unfrequent conjugation Pilel, or its reflexive (§ 54, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וה; viz. נַאֲוָה, contracted נָאוָה *to*

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* The *Jussive signification* in these examples is the reason that they have *Tsere* like the *Imp.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (ֵ) and (ֶ). See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 13; Ez. v. 12.

*be beautiful*, from נָאָה; מְטַחֲוִים *the archers* Gen. xxi. 16; but especially שָׁחָה *to bow*, *Pilel* שַׁחֲוָה, hence the Reflexive הִשְׁתַּחֲוָה *to bow one's self, to prostrate one's self*, 2 *pers.* ־ִיתָ and ־ֵיתָ, *Fut.* יִשְׁתַּחֲוֶה, *apoc.* וַיִּשְׁתַּחוּ for וַיִּשְׁתַּחְו (analogous with יְהִי for יְהִיְ).

19. Before *suffixes*, the ה final, with the preceding vowel, falls away, as עָנָנִי *he answered me*, עָנְךָ, עָנָם, *Fut.* יַעַנְךָ, יַעֲנֵהוּ, *Hiph.* הֶעֱלְךָ. Very seldom ־ֵי takes the place of the final ־ָה or ־ֶה, as in יְכַסְּיֻמוֹ *he will cover them*, Ps. cxl. 10, הַכֵּינִי *smite me* 1 Kings xx. 35. The 3 *Pret. fem.* always takes before *suff.* the older form גָּלַת (see No. 4), yet with a short ă, as in the regular verb, e. g. כִּלַּתּוּ for כִּלָּתְהוּ Zech. v. 4; in *pause* עָשָׂתְנִי Job xxxiii. 4.

VI. *Relation of Verbs* לה *and* לא *to each other.*

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs לא,

*a*) Which have adopted the vowel-points of verbs לה, e. g. *Pret.* כָּלִאתִי Ps. cxix. 101; *Part.* חוֹטֶא Eccles. ix. 18; viii. 12; *Piël Pret.* מִלָּא Jer. li. 34, רִפֵּאתִי 2 Kings ii. 21; *Fut.* יְגַמֶּא Job xxxix. 24; *Niph. Pret.* נִפְלְאָתָה (after נִגְלְתָה) 2 Sam. i. 26; *Hiph. Pret.* הֶחְבְּאָתָה Jos. vi. 17.

*b*) Which retain their own pointing, but have adopted the ה, e. g. *Imp.* רְפָה Ps. lx. 4; *Niph.* נֶחְבָּה 1 Kings xxii. 25; *Piël Fut.* יְמַלֶּה Job viii. 21.

*c*) Which in all respects have the appearance of verbs לה, e. g. צָמִת *thou thirstest* Ruth ii. 9; מָלוּ *they are full* Ez. xxviii. 16; *Inf.* חֲטוֹ *to sin* Gen. xx. 6; *Fut.* תְּרַפֶּינָה *they heal* Job v. 18; *Part. fem.* יֹצָא Eccles. x. 5; *Part. pass.* נְשׂוּי Ps. xxxii. 1; *Niph.* נִרְפְּתָה Jer. li. 9; *Hithp.* הִתְנַבִּיתָ *thou prophesiest* 1 Sam. x. 6; *Inf.* הִתְנַבּוֹת 1 Sam. x. 13.

22. On the contrary there are forms of verbs לה which, in some respects, follow the analogy of verbs לא. E. g. in their consonants, יִשְׁנָא *it is changed* Lam. iv. 1; שִׁנָּא 2 Kings xxv. 29; וַיֶּחֱלָא *and he was sick* 2 Chron. xvi. 12; in their vowels, תִּכְלָה 1 Kings xvii. 14; in both, תְּלָאוּם 2 Sam. xxi. 12.

## Sect. 75.

## VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, not including, however, those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָדַד *to flee* are formed *Fut.* יִדֹּד Nah. iii. 7, and יִדַּד Gen.

xxxi. 40 (after the analogy of verbs פ״ן), *Hiph.* הֵגַר (as a verb ע״ע), but in *Fut. Hoph.* יֻגַּר (as פ״ן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:

*a*) Verbs פ״ן and ל״א (comp. §§ 65 and 73); e. g. נָשָׂא *to bear*, *Imp.* שָׂא. *Inf. constr.* שְׂאֵת (for שְׂאֶת), also שֵׂאת (comp. § 73, Rem. 3), *Fut.* תִּשֶּׂנָה for תִּשֶּׂאנָה Ruth i. 14.

*b*) Verbs פ״ן and ל״ה (comp. §§ 65 and 74), as נָטָה *to bend*, נָכָה *to smite*. Hence *Fut. Kal* יִטֶּה, *apoc.* וַיֵּט, יַז and וַיִּז *and he sprinkled* (from נָזָה); *Pret. Hiph.* הִכָּה, *Fut.* יַכֶּה, *apoc.* יַךְ, וַיַּךְ, so also וַיַּז; *Imp.* הַכֵּה, *apoc.* הַךְ; *Inf.* הַכּוֹת; *Part.* מַכֶּה.

*c*) Verbs פ״א and ל״ה (comp. §§ 67 and 74), as אָתָה *to come*, אָפָה *to bake*. Hence *Fut.* יֹאפֶה, *plur.* יֹאפוּ, וַיֵּתֶא Deut. xxxiii. 21 for וַיֶּאֱתֶה; *Fut. apoc.* וַיֵּאת Is. xli. 25 for וַיֶּאֱת; *Imp.* אֵתָיוּ for אֱתוּ, אֶתָיוּ (§ 23, 4, Rem. 2, § 74, Rem. 4); *Hiph. Imp.* הֵתָיוּ for הַאְתָיוּ Is. xxi. 14; *Fut. apoc.* וַיֹּאֶל 1 Sam. xiv. 24, from אָלָה *to swear*.

*d*) Verbs פ״י and ל״א (comp. §§ 68, 69, and 73), as יָצָא *to go forth*, *Imp.* צֵא, *Inf.* צֵאת, *Hiph.* הוֹצִיא.

*e*) Verbs פ״י and ל״ה (comp. §§ 68, 69, and 74), e. g. יָדָה *to throw*, in *Hiph. to confess, to praise*, properly פ״ו, and יָרָה *to throw*, יָפָה *to be beautiful*, which are really פ״י. *Inf.* יְרֹה, יְרוֹת; *Imp.* יְרוּ; *Fut.* וַיִּרֶם, with *suff.* נִירָם *we shot at them* (from יָרָה), Num. xxi. 30; *Piël* וַיַּדּוּ for וַיְיַדּוּ; *Hiph.* הוֹרָה, הוֹרֶה, *Inf.* הוֹרוֹת; *Fut.* יוֹרֶה, *apoc.* וַיּוֹר.

*f*) Verbs ע״ו and ל״א, particularly the verb בּוֹא *to come*; *Pret.* בָּא, בָּאתָ, once בָּנוּ for בָּאנוּ 1 Sam. xxv. 8; *Hiph.* הֵבִיא, הֵבֵאתָ, and הֲבִיאֹתָ; *Fut.* אָבִי for אָבִיא Mic. i. 15; *Imp.* הָבִי Ruth. iii. 15. So יָנִי *he refuses*, *Hiph.* from נוּא Ps. cxli. 5.

Deserving of notice also, *g*) is the verb חָיַי *to live*, which is treated as a verb ע״ע, and hence has חַי in the 3 *Pret. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form. The synonymous and kindred stem חָיָה is in frequent use.

## Sect. 76.

## RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פ״ו and פ״י, ל״א and ל״ה, ע״ו and ע״ע, stand in a very intimate relationship, as appears from the similarity in their meaning and inflexion, from the forms which they have in common, and from their mutual interchange of forms. The affinity consists, as a rule, in the essential equality of two stem-consonants of firm sound, to which the common signification cleaves (*biliteral root*, § 30, 2), so that the third feebler radical is not taken into account. Thus דָּכַךְ,

דּוּךְ, דָּכָא all mean *to strike, to beat in pieces;* נוּד, נָדַד, נָדָה *to flee.*

In this manner are related in form and signification,

1. Verbs ע״וּ and ע״ע (in which the essential stem-letters are the first and last), e. g. מוּךְ and מָכַךְ *to become poor;* מוּשׁ and מָשַׁשׁ *to feel, to touch,* נוּד and נָדַד *to flee.*

2. Verbs פ״י and פ״ן (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs יָצַב and נָצַב *to place,* נָקַשׁ and יָקֹשׁ (*yaqosh*) *to find;* to the former class, especially to verbs ע״וּ, in גּוּר and יָגֹר* *to fear;* טוֹב and יָטַב *to be good;* נָסַךְ and סוּךְ *to anoint;* יָפַח and פּוּחַ *to blow;* נָפַץ and פּוּץ *to break in pieces.* Verbs פ״א are more seldom found connected with these classes, as אָשַׁם and יָשַׁם *to be destroyed;* אָדַשׁ and דּוּשׁ *to thresh,* &c.

3. Verbs ל״א and ל״ה (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in דָּכָא and דָּכָה *to break in pieces;* קָרָא and קָרָה *to meet;* to verbs of the former classes, in מָצָה and מָצַץ *to suck,* דָּחָה and דּוּחַ *to thrust,* &c.

## Sect. 77.

## DEFECTIVE VERBS.

It often happens, when two kindred irregular verbs are in use in the same signification, that both are *defective,* i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek ἔρχομαι, Aor. ἦλθον, *Fut.* ἐλεύσομαι, and in Latin, *fero, tuli, latum, ferre;* with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek βαίνω, Aor. 2, ἔβην, from the original form βά-ω.

Of these verbs the following are the most common:

בּוֹשׁ *to be ashamed, Hiph.* הֵבִישׁ, but also הוֹבִישׁ (from יָבֵשׁ), especially with the intransitive signification *to feel ashamed.*

טוֹב *to be good, Pret.* טוֹב. *Fut.* יִיטַב (from יָטַב). *Inf.* טוֹב. *Hiph.* הֵיטִיב.

יָגֹר *to fear. Fut.* יָגוּר (from גּוּר).

יָצַב and נָצַב *to place,* neither used in *Kal. Niph.* נִצַּב *to stand. Hiph.* and *Hoph.* הִצִּיב and הֻצַּב. *Hithp.* הִתְיַצֵּב.

נָפַץ *to break in pieces. Fut.* יָפוּץ (from פּוּץ). *Imp.* פּוּץ. *Niph.* נָפוֹץ.

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* It is worthy of remark, that the verbs פ״י which have sprung from verbs ע״וּ, are apt from their origin to take *o* in the second syllable. Besides the above example, we have קוֹשׁ and יָקֹשׁ *to fowl,* כּוּל and יָכֹל *to contain, to be able.*

*Piël* נִפֵּץ (from נָפַץ). *Pil.* פּוֹצֵץ (from פּוּץ). *Reflex.* הִתְפּוֹצֵץ. *Hiph.* הֵפִיץ. *Pilpel* פִּצְפֵּץ Job xvi. 12.

צָרַר and יָצַר *to be strait.* Hence *Pret.* צַר לִי *I am in a strait*, lit. *it is strait to me*, from צָרַר. *Fut.* יֵצֶר (from יָצַר) and וַיֵּצֶר. *Hiph.* הֵצַר, הֵצֵר, *to bring into a strait, to distress.* The related form צוּר is transitive, *to press*, hence *to besiege.*

שָׁתָה *to drink*, used in *Kal;* but in *Hiph.* הִשְׁקָה *to give to drink*, from שָׁקָה.

On הָלַךְ *to go*, see above § 68, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrowed *tenses* from each other;

יָכֹל *he is able*, יוּכַל *Fut. Hoph.*, *he will be able*, used for *Fut. Kal* which is wanting;

יָסַף *he has added*, borrows its *Inf.* and *Fut.* from *Hiph.* הוֹסִיף, יוֹסִיף.

נגשׁ *to approach.* *Pret. Niph.* נִגַּשׁ for the *Pret. Kal* which is not in use; yet the *Fut.* יִגַּשׁ, *Imp.* גַּשׁ, and *Inf.* גֶּשֶׁת of *Kal* are all in use.

Rem. 2. The early Grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are set aside (e. g. יֵחָמְנָה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension and inaccuracy, e. g. בִּבְנוֹתַיִךְ *in thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending וֹת, which had come to be regarded as plural). Others again are merely false readings.

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## CHAPTER III.

## OF THE NOUN.

### Sect. 78.

### GENERAL VIEW.

1. In treating of the *formation* of the noun, it is very important to keep in view its relation to the verb, since most nouns may be derived from verbs (considering the 3 *sing. Pret.* as the stem-form, according to § 30, 1), and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. Besides, on this connexion is based the explanation of the forms by which the gender of nouns is distinguished (§ 79, comp. § 92).

The Adjective agrees entirely with the Substantive in form, though it is manifestly only by a figure of speech that forms with an abstract signification can be treated as adjectives (§ 82, Rem. 1).

2. A regular *inflexion* of the noun by *cases* does not exist in Hebrew, although perhaps some ancient traces of case-endings remain (§ 88). The relation of case in a noun is either learned simply from its position in the clause, or indicated by prepositions. In the *form* of the noun there is no change; and hence the matter belongs not to this division of grammar, but to the Syntax (§ 115). On the contrary, the connexion of the noun with suffixes, with the Feminine, Dual, and Plural terminations, and with a noun following in the genitive, produces numerous changes in its form, which is all that is meant by the *inflexion* of nouns in Hebrew.* Even for the Comparative and Superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 117).

## Sect. 79.

### OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Shemitish languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages have a *neuter form*, are regarded in Hebrew as either masculine or feminine, particularly the latter (see the Syntax § 105, 2–4).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally ַת, as in the 3 *sing*. *Pret*. of verbs (§ 44, 1). But when the noun stands without a genitive following [i. e. when it is not in the *construct state*, § 87], the ַת usually appears in the weakened form ָה, or is shortened to ֶת unaccented. The original ַת is very seldom found, except when the noun is in close connexion with a succeeding genitive, or has a pronominal suffix. Irrespective then of these two cases (for which see § 87, 2, *b*, § 89, 4), we have as feminine ending

* This has been called [by Gesenius himself and others] the *declension* of the Hebrew noun.

*a*) Most commonly an accented ָה—, as סוּס *horse*, סוּסָה *mare;*

*b*) An unaccented ֶת—, after a guttural ַת— (which also remains unchanged before the genitive), as קֹטֵל, *fem.* קֹטֶלֶת *killing*, מוֹדַע, *fem.* מוֹדַעַת *acquaintance*. Here the termination of the noun follows the manner of segholate forms (§ 92, 2). When the *masc.* ends with a vowel, we have for ֶת— simply ת, as מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess;* חֹטֶא *sinner*, חַטָּאת *sinfulness, sin*. The vowel-changes occasioned by these endings are exhibited in § 92.*

Rem. 1. The feminine form in ָה— is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g. קֹטֶלֶת oftener than קֹטְלָה, לֶדֶת than לֵדָה); it is moreover, in common with ַת—, a form for the *construct state* (§ 93, 1).

2. *Unusual* feminine terminations:

*a*) ַת—, as בָּרֶקֶת *emerald* Ez. xxviii. 13, קָאַת *pelican* Is. xxxiv. 11, שִׁפְעַת *crowd* 2 Kings ix. 17, and often in *proper names* among Phœnicians and other neighboring tribes, as צָרְפַת *Sarepta*, אֵילַת *Ælana* in Idumea, on the Arabian Gulf.

*b*) ָת—, almost exclusively poetical, e. g. נַחֲלָת *heritage* Ps. xvi. 6, עֶזְרָת *help* Ps. lx. 13, but in prose also is found מָחֳרָת *morrow* Gen. xix. 34.

*c*) ָא—, Aramæan orthography for ָה—, found chiefly in the later writers, e. g. שֵׁנָא *sleep* Ps. cxxvii. 2, קָרְחָא *baldness* Ez. xxvii. 31, מַטָּרָא *mark* Lam. iii. 12.

*d*) Very rare ֶה—, a weakened form of ָה— (§ 27, Rem. 4), as זוּרֶה for זוּרָה Is. lix. 5.

*e*) ָה—, without the accent, as רָחָמָה Deut. xiv. 17, תַּנּוּר בֹּעֵרָה *burning furnace* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented ָה—; but the Punctators, not comprehending the feminine here, marked the ה (by depriving it of the tone) as not feminine, which is however no rule for us. Also לַיְלָה *night* seems by the tone like a *masc.* form, particularly as it is always construed as *masc.*, and we find לַיִל, לֵיל also occurring. Like are חַחַרְסָה *the sun* Judges xiv. 18 (else חֶרֶס), נַחְלָה *brook* Ps. cxxiv. 4, הַמָּוְתָה *death* Ps. cxvi. 15, and some other words. But much is here doubtful.†

*f*) ָתָה— in poetry, properly a double ending (as in הַזֹּאתָה *this* f. = הַזֹּאת Jer. xxvi. 6 *K'thibh*, and in the verbal form נִפְלָאתָה, § 74, 4), e. g. עֶזְרָתָה *help* (= עֶזְרָה, עֶזְרָת), יְשׁוּעָתָה *salvation* (= יְשׁוּעָה), עַוְלָתָה *wickedness*

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* On the feminines not distinguished by the form, see § 105, 1. 3. 4.

† The ending ָה— in these words has been taken for the termination of the Aramæan *emphatic state*, so making נַחְלָה pass for נַחַל. But there are these objections: 1) That some examples have the Heb. article, which implies at least that the Aramæan form was not recognised, 2) That the examples in part

(=פְּלִלָה), see Ps. iii. 3; xliv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other places.*

3. It is wholly inapt to consider [as Gesenius and Nordheimer did] the vowel ending ה ָ† as the original termination of the feminine, and the *consonant* ending ת ַ as derived from it. The Æthiopic still has the ת constantly, and in Phœnician also the feminines end almost without exception in ת (not ה or א), which is sounded *ath* in the words found in Greek and Roman authors (see *Gesenii* Monumenta Phœnicia, pp. 439, 440). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause, the modern Arabic is, in this respect, much like the Hebrew.

## Sect. 80.

## DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 81), as אָב *father*, אֵם *mother*, or *derivative*. The latter are derived either from the verb (*Verbals*, §§ 82–84), as צַדִּיק *just*, צֶדֶק, צְדָקָה *righteousness*, from צָדַק *to be just*, רָם *high*, רָמָה *high place*, מָרוֹם *height*, from רוּם *to be high;* or from another noun (*Denominatives*), as רֶגֶל *foot*, מַרְגְּלוֹת *place at the feet*. The Verbals are by far the most numerous class.

Rem. 1. Many of the early Grammarians, who admitted none but verbs as *stem-words*, classed *all* nouns among the verbals, and divided them into *a*) *Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and *b*) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מַמְלָכָה, מַלְכוּת. These formative letters are:

ה, א, מ, נ, ת, י, ו, (הָאֶמַנְתִּיו)‡

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small, e. g. בְּלִיַּעַל properly *worthlessness, baseness*, צַלְמָוֶת *death-shade*. As proper names, they occur pretty frequently, e. g. גַּבְרִיאֵל *man of God*,

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belong to the more ancient books, and 3) That we find among them so old and familiar a word as לַיְלָה. Yet לַיְלָה might be strictly an accusative with adverbial signification *noctu*, and then used simply for *nox*, no regard being had to the ending, something like בְּגַנְּבָה § 88, 2, *c*. See *Gesenius's* Lexicon under לַיִל in the Note.

* This ending ָתָה too has been compared with that of the Aram. *emphatic state*, or been regarded as an accusative ending.

† A consonantal ה *h* is quite out of the question in this ending.

‡ From this *vox memorialis* (§ 5, Note †) the *nomina aucta* are also called, by the old Grammarians, *nomina hemantica*.

יְהוֹיָקִים *whom God raises up*, חִזְקִיָּהוּ *strength of Jehovah*, אֲבִימֶלֶךְ *father of the king*, יְרוּשָׁלַיִם *foundation of peace*.

## Sect. 81.

### PRIMITIVE NOUNS.

1. The number of Primitives is very small, the nouns which are in most languages primitive being here usually derived from verbal ideas, e. g. most of the names of natural objects, as שָׂעִיר *he-goat* (prop. *shaggy*, from שֵׂעָר), חֲסִידָה *stork* (prop. *pia* sc. *avis*), שְׂעֹרָה *barley* (prop. *bearded*, also from שֵׂעָר), זָהָב *gold* (from זָהַב = צָהַב *to be yellow*). Decidedly primitive are the cardinal numbers (§ 95), and there are many names of members of the body, in men and beasts, for which no stem-verb can be found, as קֶרֶן *horn*, שַׁד *τίτθη*, *female breast*.

2. The *form* of the Primitives is that of the simplest verbals, as קֶטֶל, קָטָל, and it makes no difference, in the grammatical treatment, to which class the nouns belong.

Some follow the analogy of the regular (§ 83), others that of the irregular verb (§ 84), e. g. אָדָם *man* as if from אָדַם; on the contrary, אָב *father*, אֵם *mother*, as if from אָבָה, אָמַם, which is very improbable.

## Sect. 82.

### OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, namely, the Participles and Infinitives, which even without any change are often employed as nouns, e. g. דַּעַת (*to know*) *knowledge*, אֹיֵב (*hating*) *enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in other dialects and in the irregular verb, become the usual forms of the verbal noun, e. g. the Participles קָטֵל, קָטָל, the Infinitives מִקְטָל, קְטֹלֶת (§ 45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as *the place* of the action), and are, therefore, mostly *abstract*; that

participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples, which is not characteristic of the form.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versâ*. So in English we say, *his acquaintance*, for *those with whom he is acquainted;* the *Godhead*, for *God* himself; in Heb. מוֹדַע *acquaintance* and *an acquaintance;* פֶּתִי *simplicity* and *a simple one;* on the contrary חַטָּאת *that which sinneth* for *sin*, which is a frequent use of the *fem. concrete* (§ 83, 5. 6. 11).

2. For facilitating the general view we treat first of the *derivatives* from the regular verb (in next section) and then of those from the irregular (§ 84).

## Sect. 83.

## NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here,

I. *Forms originally Participles, or participial Nouns, from Kal.*

1. קָטָל, *fem.* קְטָלָה, the most simple participial form of verbs *middle A* (§ 49, 2), in use as a participle only in verbs ע״ו (§ 71, 4). It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, חָדָשׁ *new*, יָשָׁר *upright*. It also occurs, however, with an abstract sense (No. 12).

2. קָטֵל, *fem.* קְטֵלָה, Part. of verbs *middle E*, mostly serves for intransitive notions (§ 43), and for adjectives of quality, e. g. זָקֵן *old*, *old man;* יָבֵשׁ *dry;* דָּשֵׁן *fat.*

3. קָטֹל and קָטוֹל (with firm *ō*), *fem.* קְטֹלָה, Part. of verbs *middle O* with intransitive sense, e. g. קָטֹן *small*, יָגֹר *fearing*, יָקֹשׁ *fowler;* then frequently as an adjective, even when no Pret. with *Cholem* is found, as גָּדוֹל *great*, רָחוֹק *far*, קָדוֹשׁ *holy*. As a subst. *abstr.* כָּבוֹד *honour*, שָׁלוֹם *peace*. No. 21 with the doubling of the last radical must not be confounded with this.

4. קוֹטֵל, קֹטֵל, *fem.* קֹטְלָה, קֹטֶלֶת, the usual participial form of transitive verbs, e. g. אֹיֵב *enemy*, יוֹנֵק *suckling;* hence of the instrument by which the action is performed, as חוֹרֵשׁ *a cutting instrument, a weapon.* A feminine with a collective signification is found in אֹרְחָה *caravan*, properly the *wandering, wandering host.*

5. קָטוּל and קָטִיל, passive Participles of Kal, the latter (Aramæan) form employed rather as a substantive, like the Greek verbals in τός. E. g. אָסוּר *imprisoned*, מָשׁוּחַ *anointed*, אָסִיר *prisoner*, מָשִׁיחַ *anointed one.* With an active signification also, in intransitive verbs, as צָעִיר *small*, עָצוּם *strong*. Some words of this form express the *time* of the action, as קָצִיר *time of*

* Under the regular verb we here include the verb with gutturals, §§ 62—64.

*cutting, harvest,* חָרִישׁ *time of ploughing,* like the Greek verbals in τός, e. g. ἀμητός, ἀροτός, properly *the being harvested*, or *ploughed.* The feminines are prone to take the abstract signification (Synt. § 105, 3, *b*), e. g. יְשׁוּעָה *deliverance* (*the being delivered*).

6. קָטָּל (Arabic קַטָּאל), with Qamets unchangeable. In *Arab.* it is the usual intensive form of the Participle, and hence in Heb. expresses what is *habitual*, e. g. נַגָּח *apt to butt,* חַטָּא *sinner* (diff. from חוֹטֵא *sinning*), גַּנָּב *thief;* so of occupations, trades, e. g. טַבָּח *cook,* חָרָשׁ (for חָרָּשׁ) *faber.* Here again the feminine (קַטָּלָה or קַטֶּלֶת) often takes the abstract signification, as חַטָּאָה *female sinner* and *sinfulness, sin;* דַּלֶּקֶת *burning fever,* with a guttural טַבַּעַת *signet.* Such intensive forms are also the three following.

7. קַטִּיל and קַטּוּל, of which forms are most adjectives in the Chaldee, as צַדִּיק *righteous,* אַבִּיר *strong,* חַנּוּן *compassionate.* In Heb. of intransitives only.

8. קַטּוֹל, as יִסּוֹר *censurer,* שִׁכּוֹר *drunken one,* גִּבּוֹר *strong one, hero,* seldom in a passive sense, as יִלּוֹד *born.*

9. קִטֵּל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. גִּבֵּן *hunch-backed,* קֵרֵחַ *bald-headed,* אִלֵּם *dumb,* עִוֵּר *blind,* פִּסֵּחַ *lame,* חֵרֵשׁ *deaf.* The *abstr.* signification is found in the *fem.,* as אִוֶּלֶת *folly.*

II. *Nouns after the manner of Infinitives of Kal.**

10. קְטַל, קְטֹל, קְטֹל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and last are employed in the verb as Infinitive (§ 45. 2). As nominal forms they are unfrequent, e. g. גְּבַר *man,* פְּאֵר *ornament,* צְחֹק *laughter.* Instead of these, the three segholate forms,

11. קֶטֶל, קֹטֶל, קֹטֶל, are far more frequent. E. g. מֶלֶךְ *king* (for מַלְךְ, מַלֶךְ, § 28, 4), סֵפֶר (for סִפְר) *book;* קֹדֶשׁ (for קֹדְשׁ) (*sanctuary;* these have the characteristic vowel in the third syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. Instead of the *Seghol,* a *Pattach* is used with gutturals, as זֶרַע *seed,* נֵצַח *eternity,* פֹּעַל *work.* Examples of feminines, מַלְכָּה *queen,* יִרְאָה *fear,* עֶזְרָה *help,* חָכְמָה *wisdom.*

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, specially in the form קֶטֶל, e. g. מֶלֶךְ *king,* נַעַר *a youth,* בַּעַר *brutish,* עֶבֶד *servant,* בַּעַל *lord,* גֶּבֶר *man.* In such forms the concrete sense is secondary and derived from the abstract, as in בַּעַר prop. *brutishness,* נַעַר prop. *season of youth* (comp. Eng. *youth* and *a youth*); or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ, עֶבֶד from participial forms, meaning *ruling, serving.*† But altogether the meaning of the forms is very various, e. g. even for the instrument, as חֶרֶב *sword,* חֶרֶט *graving-tool,* and passively

* All these forms are found, *mutatis mutandis,* in the Arabic as Infinitives, or so called *nomina actionis.*

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other nouns it is obvious. Comp. גֶּדֶר as the name of a town with גָּדֵר *a wall,* and כֶּתֶף shortened (in the *constr. state*) from כָּתֵף *shoulder.*

לֶחֶם *bread.* In the passive sense the form קְטֹל is more common, as אֹכֶל *food;* this form קֹטֶל is also more used in the abstract sphere, hence נַעַר *a youth,* נֹעַר *youth.*

12. קָטָל, like No. 1, fem. קְטָלָה, very often with the *abstr.* sense. E. g. רָעָב *hunger,* אָשָׁם *guilt,* שָׂבָע *satiety* (besides their *concretes* רָעֵב *hungry,* שָׂבֵעַ, אָשֵׁם); *fem.* צְדָקָה *righteousness,* נְקָמָה *vengeance.* More rare is the form קֵטָל, as שֵׁכָר *strong drink,* עֵנָב *grape.*

13. קְטָל, קְטֵל, קְטִיל, קְטוֹל, קְטוּל, all with an unchangeable vowel between the second and third radicals, and a Sh$^e$va under the first, as כְּתָב *book,* כְּאֵב *pain,* שְׁבִיל *way,* חֲלוֹם *dream,* זְבוּל *dwelling;* sometimes with *Aleph prosthetic,* as אֶזְרוֹעַ = זְרוֹעַ *arm,* אֶפְרֹחַ *brood.* The corresponding *feminines* will suggest themselves; the forms קְטִילָה, קְטוּלָה coincide with those of feminines in No. 5.

14. מִקְטָל, the Aramæan form of the Infinitive, e. g. מִשְׁפָּט *judgment.* Related forms are: מִזְמוֹר *song,* מַחְמָד *desire,* מַלְקוֹחַ *booty,* מַמְלָכָה *kingdom,* מַשְׂכֹּרֶת *wages.* Under this form, besides the action itself, is expressed very often the place of the action, as מִזְבֵּחַ *altar,* מִדְבָּר (from דָּבַר *to drive*) *place of driving,* i. e. *to which cattle are driven, wilderness;* and the instrument, as מַאֲכֶלֶת *knife.*

15. קָטְלָן, קִטְלוֹן, and other similar forms, with the terminations וֹן and ָן, as פִּתְרוֹן *interpretation,* שֻׁלְחָן *table,* קָרְבָּן *offering;* but there are also forms like זִכָּרוֹן *remembrance,* חִזָּיוֹן *prophetic vision.*

For וֹן there is a truncated form וֹ, written also ה, which occurs especially in proper names, as מְגִדּוֹ and מְגִדּוֹן, שְׁלֹמֹה for שְׁלֹמוֹן (comp. Πλάτων, *Plato*). In *Patronymic* and *Gentilic* nouns (§ 85, 5) the *Nun* is restored, e. g. שִׁילֹנִי from שִׁלֹה the city *Shilo* (also still *Shilun*).

16. With the feminine ending וּת, e. g. סִכְלוּת *folly,* רִפְאוּת *healing.* In the Aramæan, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later books. As a synonymous ending we find at times ִית in earlier use, as שְׁאֵרִית *remnant.* Comp. the denominative nouns § 85, 6.

### III. *Participials of the derived Conjugations.*

17. From *Niph.* נִקְטָל, as נִפְלָאוֹת (*plur.*) *wonders.*

18. 19. From *Piël* and *Hiph.*, e. g. מְזַמֶּרֶת *snuffers,* מַזְמֵרָה *pruning-knife.*

20. From *Poël,* as עוֹלֵל and עוֹלָל *child.*

21. From *Pilel* קָטֹל, *fem.* קְטֻלָּה, and 22. קְטַלָּל, for the most part adjectives of colour, as אָדֹם, *fem.* אֲדֻמָּה *red,* רַעֲנָן *green.**

23. קְטַלְטַל, קְטַלְטֹל, forms of adjectives with a *diminutive* signification (§ 54, 3), as אֲדַמְדָּם *reddish,* שְׁחַרְחֹר *blackish;* hence in a contemptuous sense (like *miser, misellus,* Germ. *Gesinde, Gesindel*), as אֲסַפְסֻף (with the passive form for אָסוּף) *collected rabble.*

### IV. *Infinitives of the derived Conjugations.*

24. From *Niph.* the form נַפְתּוּלִים *struggles.*

* No. 21 may be regarded also as a mere modification of No. 3.

25. From *Piël*, like נִפֵּץ *dispersion*, more frequently in the *Fem.*, as בַּקָּשָׁה *request*, with Qamets unchangeable.

26. קִטּוּל, and 27. תַּקְטוּל, תַּקְטִיל, likewise Infinitives of *Piël* (the latter very common in Arabic), E. g. שִׁלּוּם *requital;* חִבּוּק *folding of the hands;* תַּגְמוּל *benefit;* תַּכְרִיךְ *mantle.*

28. From *Hiph.* of the form אַזְכָּרָה *remembrance-offering*, הַשְׁמָעוּת *announcing*, Aramæan Infinitives. The Qamets is firm.

29. From *Hithp.* הִתְיַחֵשׂ *register.*

30. From *Poël*, like הוֹלֵלָה *folly*, and perhaps 31. like קִיטוֹר *smoke*, צִינֹק *prison.*

32. From *Pilel* אֲפֻדָּה *a putting on*, and 33. נַאֲפוּף *adultery.*

34. פְּקַחְקוֹחַ *opening*, Inf. to No. 23.

35. שַׁקְטֵל, e. g. שַׁלְהֶבֶת *flame* (comp. § 54, 6).

36. Quadriliterals, like סָלְעָם *locust.*

## Sect. 84.

## NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

### I. *From Verbs* פ״ן.

Connected with the *Inf.* of *Kal*, 14. מַתָּן *gift*, מַגֵּפָה *overthrow;* of *Hiph.* 28. הַצָּלָה *deliverance.* The noun מַדָּע *knowledge*, from יָדַע; see § 70.

### II. *From Verbs* ע״ע.

From the *Part. Kal*, 1. תָּם *upright* (like קָטֵל), commonly with *Pattach* (to indicate the sharpening of the syllable), דַּל *abject*, רַב *much*, *Fem.* דַּלָּה, תַּמָּה;* 2. מֵחַ *fat.* From the *Inf.* 10, 11. בַּז *booty*, חֵן *favour*, חֹק *law*, *Fem.* מִלָּה *word*, חֻקָּה *law;* 14. מָעֹז *fastness*, מֵסַב *that which surrounds anything*, *Fem.* מְגִלָּה *roll.* The form מֵסַב sometimes, by retraction of the tone, becomes a segholate form, as מֶמֶר *bitterness*, מֹרֶךְ *timidity* (from רָכַךְ). 22. קְלֹקֵל *contemned*, עֲרוֹעֵר *naked* (a collateral form of *Pilpel*). 27. תְּהִלָּה *praise*, תְּפִלָּה *prayer*, with the segholate form also, as תֶּמֶס *a melting away* (from מָסַס), תֹּרֶן *mast* (from רָנַן *to make a tremulous sound*). From the unfrequent Conj. *Pilpel* (§ 54, 4), גַּלְגַּל *wheel*, from גָּלַל *to roll.*

### III. *From Verbs* פ״ו *and* פ״י.

The Participial forms are regular. Forms originally Infinitives are: 10. דַּע, *Fem.* דֵּעָה, דַּעַת *knowledge*, עֵצָה *counsel.* 13. סוֹד for יְסוֹד *divan.*

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* **On the formation of feminines without the Daghesh, see § 92, Rem. 2.**

14. מוֹרָא *fear*, מוֹקֵשׁ *snare*, מוֹלֶדֶת *birth*, מוּסָר *punishment;* from verbs prop. פ״י, מֵיטָב *the best.* 27. תּוֹשָׁב *inhabitant*, תּוֹלֵדָה *generation*, תֵּימָן *the south.*

## IV. *From Verbs* ע״ו *and* ע״י.

Participles: 1. זָר *foreign;* 2. גֵּר *stranger*, עֵדָה *a witness, testimony;* 3. טוֹב *good*, טוֹבָה *what is good.* Infinitives: 11. Different segholate forms, as מָוֶת *death*, and בַּיִת *house;* קוֹל *voice*, רוּחַ *spirit;* *Feminines*, עַוְלָה and עוֹלָה *evil*, בֹּשֶׁת *shame;* 14. מָנוֹחַ. *Fem.* מְנוּחָה *rest*, מָקוֹם *place*, also מָשׁוֹט *oar* (from שׁוּט); 27. תְּבוּנָה *intelligence*, תְּעוּדָה *testimony;* 28. הֲנָחָה *rest.*

## V. *From Verbs* ל״ה.

Participles: 2. יָפֶה *fair*, קָשֶׁה *hard*, *Fem.* יָפָה, קָשָׁה. Some lose the ה—, as תָּו *sign*, for תָּוֶה. 4. רֹאֶה *seer*, *Fem.* עוֹלָה *burnt-offering.* 5. כָּסוּי *covering*, נָקִי *pure*, עָנִי *poor.* Originally Infinitives: 11. The segholates in different forms; not often with the ה— retained, as in בֶּכֶה *a weeping*, רֵעֶה *friend*, חֹזֶה, רֹאֶה *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רֵעַ (for רֵעֶה). Sometimes the original י or ו appears. The י then quiesces in *Chireq* (comp. on יְהִי, § 74, Rem. 3), as in פְּרִי *fruit*, חֳלִי *sickness.* The ו also quiesces as in תֹּהוּ *waste.* In masculines the third radical rarely remains a consonant, as in קָצֶו *end*, דְּוַי *sickness*, though in feminines it is always so, as in שַׁלְוָה *rest*, לִוְיָה *garland.* 13. סְתָו *winter*, שְׁתִי, *fem.* שְׁתִיָּה *a drinking; Fem.* מְנָת *part*, חֲצוֹת *the half*, שְׁחוּת and שְׁחִית *pit.* 14. מִקְנֶה *possessions*, מַרְאֶה *appearance; Fem.* מִצְוָה *command.* Apocopated form מַעַל *height*, for מַעֲלֶה. 15. קִנְיָן *wealth*, כִּלָּיוֹן *destruction.* 27. תַּכְלִית *annihilation*, תַּבְנִית *structure*, תַּרְבּוּת *brood.* 28. אֶשֶׁךְ *testicle*, for אֶשְׁכֶּה, from שָׁכָה.

## VI. *From doubly anomalous Verbs.*

We present only some cases of especial difficulty to the beginner:

1. From a verb פ״ן and ל״א, שְׂאֵת *elevation* for שְׂאֵת, from נָשָׂא, Job xli. 17.

2. From a verb פ״י and ל״ה, תּוֹרָה *instruction, law*, מוֹפֵת *sign*, prob. from יָפָה.

3. From a verb ע״א and ל״ה, שֵׁת *tumult*, Num. xxiv. 17, from שָׁאָה, for שְׁאֵת.

4. From a verb ע״ו and ל״ה, אִי *island*, from אָוָה *to dwell*, for אֱוִי; אוֹת *sign* for אֲוָת, from אָוָה; קַו *cord*, from קָוָה; תָּא *chamber* for תָּו, from תָּוָה *to dwell;* גּוֹי *people*, from גָּוָה, Arab. *to flow together;* רִי *irrigating* for רְוִי, from רָוָה.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun, Daleth*, or *He*, e. g. גַּת *wine-press* for גֶּנֶת, יְגֶנֶת (from יָגַן); אַף *anger* for אֶנֶף; עֵת *time* for עֶדֶת (from עָדָה); זִו for זְהִיו (from זָהָה) *brightness.*

## Sect. 85.

### DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb, e. g. קַדְמוֹן *eastern* immediately from קֶדֶם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given, the Denominatives (which seem in general to be a later phenomenon of language than Verbals) being formed in imitation of nouns derived from the verb. The Verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 83, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). Also in Greek and German [and English too and Welsh], the Verbals and Denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the *Part. Kal* (No. 4 of the Verbals), as שֹׁעֵר *porter*, from שַׁעַר *gate;* בֹּקֵר *herdsman*, from בָּקָר *cattle;* כֹּרֵם *vinedresser*, from כֶּרֶם *vineyard*.

2. Like Verbals of No. 6, קַשָּׁת *archer*, from קֶשֶׁת *bow;* מַלָּח *seaman*, from מֶלַח *salt, sea*. Both these forms (Nos. 1, 2) indicate one's *employment, trade*, &c., like Greek nouns in *της, τεύς*, e. g. *πολίτης, γραμματεύς*.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the Verbals), e. g. מַעְיָן *place of fountains*, from עַיִן *fountain;* מַרְגְּלוֹת, מְרַאֲשׁוֹת, *place about the feet,—about the head*, from רֶגֶל, רֹאשׁ; מִקְשָׁה for מִקְשְׁאָה *field of cucumbers*, from קִשֻּׁא *cucumber*. Comp. *ἀμπελών*, from *ἄμπελος*.

4. *Concretes* formed by the addition of וֹן, ָן, as קַדְמוֹן *eastern*, from קֶדֶם; אַחֲרוֹן *hinder*, from אַחַר; לִוְיָתָן *wound*, hence *coiled animal, serpent*, from לִוְיָה *a winding*.

וֹן and וּן form also *diminutives* like the Syriac וּן, as אִישׁוֹן *little man (in the eye), apple of the eye*, from אִישׁ; יְשֻׁרוּן (term of endearment for יִשְׂרָאֵל), *darling, pious nation* (from יָשׁוּר = יָשָׁר *upright, pious*).

5. Peculiar to this class of nouns is the termination ִי, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentilics*, and *Patronymics*. E. g. נָכְרִי *strange*, from נֵכָר *any thing foreign;* שִׁשִּׁי *the sixth*, from שֵׁשׁ *six;* מוֹאָבִי *Moabite*, from מוֹאָב; יִשְׂרְאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a compound, it is commonly resolved again into two words, e. g. בֶּן־יְמִינִי *Benjaminite* from בִּנְיָמִין (for the use of the article with such forms, see § 109, 1, Rem.). Rarely instead of ִי we have *a*) the ending ַי (as in Aramæan), as כִּילַי *deceitful*, and in proper

names, as חַגַּי (festive) *Haggai;* and *b*) the corresponding ־ָת as לִבְנָה (prop. milky) *white poplar*.

6. *Abstract* nouns formed from *concretes* by the addition of וּת and ־ִית (comp. the Eng. terminations *dom*, *hood*, *ness*, &c.); e. g. מַלְכוּת *kingdom*, immediately from מֶלֶךְ; אַלְמָנוּת *widowhood*, from אַלְמָן, אַלְמָנָה, *widower*, *widow;* רֵאשִׁית *principium*, from רֹאשׁ = רֵאשׁ *princeps*. (See the verbals No. 16.).

## Sect. 86.

## OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is ־ִים, e. g. סוּס *horse*, pl. סוּסִים *horses*, at times written defectively ־ִם, as in Gen. i. 21, תַּנִּינִם. Nouns ending in ־ִי take ־ִיִּים in the plural, as עִבְרִיִּים *Hebrews* from עִבְרִי (Ex. iii. 18); but usually a contraction takes place, as עִבְרִים (§ 91, VIII.), שָׁנִים *crimson garments* from שָׁנִי. Nouns in ־ֶה lose this termination when they take the plural ending, e. g. חֹזֶה *seer*, *plur*. חֹזִים.

This ending *îm* is also prevalent in Phœnician, e. g. צדנם *Sidonians*, in Aramæan it is *în*, in Arabic *ûn* (nominative) and *în* (oblique cases), in Æthiopic *ân*. It is, moreover, identical with the ending וּן in 3 *p. pl. masc.* of verbs.

Unusual terminations of the *plur. masc.* are:

*a*) ־ִין, as in Chaldee and Syriac, almost exclusively in the later and poetical books, e. g. מְלָכִין *kings* Prov. xxxi. 3; יָמִין *days* Dan. xii. 13, defectively אִיִּן *islands* Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4 and other places.

*b*) ־ִי (with ם cast off, as in *Dual* יָדַי for יָדַיִם Ez. xiii. 18; comp. the *constr. st.* § 87, 2), e. g. מִנִּי for מִנִּים *chords* Ps. xlv. 9; עַמִּי *peoples* 2 Sam. xxii. 44 (yet in the parallel passage Ps. xviii. 44 we have עָם, but the other form in Lam. iii. 14 and Ps. cxliv. 2). This ending is, however, doubted by many in these single passages (see also 2 Sam. xxiii. 8; comp. 1 Chron. xi. 11; 1 Sam. xx. 38 Kᵉthibh), see *Gesenius's* Lehrgebäude der Heb. Sprache, S. 524 ff. More doubtful is

*c*) ־ַי (like the *constr. state* in Syriac). Here are reckoned, e. g. חוֹרָי *white cloths* Is. xix. 9; שָׂרַי for שָׂרִים *princes* Judges v. 15, חַלּוֹנַי *windows* Jer. xxii. 14. Yet this last is perhaps Dual (§ 86, *b*, Rem. 1) *two windows*, שָׂרַי may be *my princes* (with suff.), and ־ַי in חוֹרָי may be a formative syllable. Farther חֲשׂוּפַי in Is. xx. 4 is *constr. st.*, but the ־ַי belongs to the stem in גּוֹבַי *locust-swarm* Nah. iii. 17 (from גָּבָה), and in שַׁדַּי (= שַׁדָּי after the form קַטָּל) *the Almighty;* finally, in אֲדֹנָי *the Lord* (prop. *my lord*) it is originally a suffix, see § 119, Rem. 4.

2. The *plural* termination for the *feminine gender* is וֹת. This takes the place of the feminine termination ־ַת, ־ָת, ־ָה, when the noun in the singular ends with one of these; other-

wise it is merely appended to the form of the singular, as תְּהִלָּה *song of praise, plur.* תְּהִלּוֹת; אִגֶּרֶת *letter, plur.* אִגְּרוֹת; בְּאֵר *a well, plur.* בְּאֵרוֹת. Feminines in ־ִית form their plural in ־ִיּוֹת, and those in וּת, in ־ֻיּוֹת, e. g. עִבְרִית *Hebrewess, plur.* עִבְרִיּוֹת; מַלְכוּת *kingdom, plur.* מַלְכֻיּוֹת. These plural terminations have, however, for their basis, the endings ־ִיָּה and ־ֻיָּה in the singular.

It is only from a disregard of the origin of the terminations וּת and ־ִית that some words which end with them, form their plural by the addition of ־ִים, e. g. חֲנִית, *plur.* חֲנִיתִים and חֲנִיתוֹת; זְנוּת *whoredom, plur.* זְנוּתִים; אַלְמְנוּתִים *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural עֵדְוֹת (*ēdh*ᵉ*-vôth*) *laws*, with *Vav* as consonant, from the singular עֵדוּת.

This ending וֹת (*-ôth*) stands for *-âth* (as it sounds in Arab., Æth., and Chaldee, see on the change of *â* to *ô* in § 9, 10, 2), and *-âth* is properly only a longer and stronger form of the singular ending *-ăth* (§ 79, 2). The strengthening is intended to denote the plural. But this ending is then by a farther application appended also to such nouns as have not *-ăth* in the singular.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 91, 93.

3. Words which are of two genders (§ 105, 4) have often, in the plural, both the masculine and feminine terminations, e. g. נֶפֶשׁ *soul, plur.* נְפָשִׁים and נְפָשׁוֹת; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. דּוֹר *an age, masc., plur.* דּוֹרִים and דּוֹרוֹת; שָׁנָה *a year, fem., plur.* שָׁנִים and שָׁנוֹת. The gender of the singular is here retained in both the plural forms, e. g. אֲרִי *masc. a lion*, אֲרָיוֹת *masc.* Zeph. iii. 3, דּוֹרוֹת *masc.* Job xlii. 16.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus יָמִים *days*, and שָׁנִים *years*, are the usual, יְמוֹת, שְׁנוֹת the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body The dual of these words (see § 86 b) is employed as the name of the living members themselves, while the plural in וֹת (which is here regarded as neuter) represents something similar, but inanimate. E. g. כַּפַּיִם *hands*, כַּפּוֹת *handles, manubria;* קַרְנַיִם *horns*, קַרְנוֹת *cornua altaris;* עֵינַיִם *eyes*, עֵינוֹת *fountains*.

4. A considerable number of masculines form their plural in

וֹת, while many feminines have a plural in ־ִים. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אָב *father, plur.* אָבוֹת; שֵׁם *name, masc., plur.* שֵׁמוֹת; on the contrary, מִלָּה *word, fem., plur.* מִלִּים; פִּלֶּגֶשׁ *concubine, fem., plur.* פִּלַּגְשִׁים, &c.

5. It is chiefly only in adjectives and participles that we find the plural endings regularly and constantly distinguished according to the gender, e. g. טוֹבִים *boni,* טוֹבוֹת *bonæ;* קֹטְלִים *masc.,* קֹטְלוֹת *fem.* So also in substantives of the same stem, when the difference depends on sex, as בָּנִים *filii,* בָּנוֹת *filiæ;* מְלָכִים *reges,* מְלָכוֹת *reginæ.*

Rem. 1. In some few words, to the plural form in וֹת is added the other termination of the plural ־ִים (before the genitive ־ֵי, comp. § 87, 2), or that of the dual ־ַיִם; e. g. בָּמָה *height, plur.* בָּמוֹת, *construct state* בָּמוֹתֵי; מְרַאֲשׁוֹתֵי שָׁאוּל *from the head of Saul,* 1 Sam. xxvi. 12; חוֹמָה *wall, plur.* חוֹמוֹת (*mœnia*), חוֹמֹתַיִם *double wall.* This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in וֹת (§ 89, 3).

2. Some nouns are used only in the plural, e. g. מְתִים *men* (in the Æthiopic, *sing. mĕt,* man); and some of these have a singular sense (§ 106, 2), as פָּנִים *face.* Also when the actual plural of the latter is required, there is but the same way of expressing it, hence פָּנִים means also *faces* in Ez. i. 6.

## Sect. 86 b.

### OF THE DUAL.

1. As a modification of the plural we have the *dual,* which however is used only in substantives (not in adjectives, verbs and pronouns). It is indicated in both genders by the ending ־ַיִם, appended to the singular, as יָדַיִם *both hands,* יוֹמַיִם *two days;* but the feminine termination ־ָה always becomes in this case ־ָת, as שָׂפָה *lip,* שְׂפָתַיִם *both lips,* and the ת of the termination ־ֶת remains, as נְחֹשֶׁת, *dual* נְחֻשְׁתַּיִם *double fetters.*

The vowel-shortening in the noun upon the addition of the dual ending is rather greater than in the plural, particularly in the segholate forms (§ 83, 11), as רֶגֶל *foot, plur.* רְגָלִים, *dual* רַגְלַיִם; yet קְרָנַיִם is used as well as קַרְנַיִם from קֶרֶן *horn,* לְחָיַיִם from לְחִי *cheek.*

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are: *a*) ־ַיִן and contr. ־ָן, as דֹּתַיִן Gen. xxxvii. 17 and דֹּתָן

2 Kings vi. 13 (*pr. name* signifying *two wells*); *b*) ־ָם and ־ַיִם, as עֵינָם, עֵנָם (*pr. names*); שְׁנֵים *two* in the combination שְׁנֵים עָשָׂר *twelve*; *c*) ־ַי (with ם cast off), יָדַי Ez. xiii. 18, perhaps also חַלּוֹנַי (*double window*) Jer. xxii. 14.

2. Only seemingly dual are the words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם or יְרוּשָׁלַםִ *Jerusalem.* The former two are plurals from the lost singulars מַי, שָׁמַי; the latter is a lengthened form for the older יְרוּשָׁלֵם *, comp. the shorter form שָׁלֵם Ps. lxxvi. 3, and the Chaldee יְרוּשְׁלֶם.

2. The use of the *dual* is in Hebrew confined, except in the numerals 2, 12, 200, &c. (§ 95), chiefly to such objects as are by nature or art in *pairs*, as יָדַיִם *both hands*, אָזְנַיִם *both ears*, שִׁנַּיִם *teeth* (used of the *two* rows), נַעֲלַיִם *pair of shoes*, מֹאזְנַיִם *pair of scales*, or at least are thought of as forming a *pair*, as יוֹמַיִם *two* (successive) *days*, *biduum*, שְׁנָתַיִם *two years* (in succession), *biennium*, אַמָּתַיִם *two cubits*. In the former case the dual is used also for the plural, as שֵׁשׁ כְּנָפַיִם *six wings* Is. vi. 2, Ez. i. 6, כָּל־בִּרְכַּיִם *all knees* Ez. vii. 17. For additional stress the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

Some other remarks on the use of the dual, see in § 86, Nos. 3, 5 (Rem.).

It cannot be doubted that the Hebrew at an earlier period made a more extensive and free use of the dual, and that the restrictions above specified belong to a later phase of its development. The ancient Arabic forms the dual in the noun, pronoun, and verb almost coextensively with the Sanskrit or the Greek; but the modern Arabic omits it in verbs, pronouns, and adjectives. The Syriac retains it only in four words, but yet without living force, somewhat like the Roman forms *ambo*, *duo*. In like manner the dual is lost in the newer Indian tongues. On the German dual see *Grimm's* Gramm. I. S. 814, 2 Ausg.

## Sect. 87.

### THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no more the living use of *case endings*,† but indicates the *relations of case*, either by no outward means, as that of the nominative and generally also of the accusative, or by prepositions (§ 115); but the *genitive* relation is indicated by a close connexion between two nouns. The noun, which serves as genitive to limit the other, remains unchanged, and is only uttered in more close connexion with the preceding *nomen regens*. In consequence of this connexion the tone hastens on

* See *Gesenii* Thesaurus Ling. Hebrææ, p. 629.

† On some traces of obsolete case-endings, see § 88.

to the second (the genitive) of the two nouns,* and the first is therefore commonly shortened, by changes partly in the consonants, but chiefly in the vowels (when changeable), e. g. דָּבָר *word*, דְּבַר אֱלֹהִים *word of God*, literally *word-God* (where we reverse the order, as *God's-word*, like *fruit-tree*); יָד *hand*, יַד הַמֶּלֶךְ *hand of the king*; דְּבָרִים *words*, דִּבְרֵי הָעָם *words of the people*. Thus in Hebrew,† the noun which stands *before a genitive* suffers the change [when there is any] by which this relation is indicated, and in grammatical language it is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by Maqqeph (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the farther use of the *constr. st.* see the Syntax §§ 113, 114.

2. The *vowel*-changes which many nouns exhibit in the *construct state* are taught in the Paradigms, §§ 91, 93. This form of the noun has, moreover, peculiar terminations better fitted for union with the following noun: thus,

*a*) In place of the plural and dual terminations ־ִים and ־ַיִם, it has by throwing off the *m* simply ־ֵי (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *horses of Pharaoh*; עֵינַיִם *eyes*, עֵינֵי הָאִישׁ *eyes of the man*.

*b*) The feminine ending ־ַת is used, and it always takes the place of the usual termination ־ָה, as מַלְכָּה *queen*, מַלְכַּת שְׁבָא *queen of Sheba*. When the same word has also the termination ־ֶ֫ת, this form of it is adopted in the *const. st.* (§ 79, 2, Rem. 1).

*c*) Nouns in ־ֶה from verbs לה (§ 84, V.) form their *const. st.* in ־ֵה;‡ but nouns in ־ַי change this termination to ־ֵי. Exs. רֹאֶה, *constr.* רֹאֵה *seer*; חַי, *constr.* חֵי *life*; and so also גַּיְא, *constr.* גֵּיא *valley*.

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* In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

† What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Celtic. In Welsh, for instance, they express *word of God* by *gair Duw*, i. e. *word God*, without any change in either noun. The close connexion in utterance is all that indicates the genitive case.—Tr.

‡ Compare § 74, 1, Rem.

On the ending וֹ and ִי in the *const. st.*, see § 88.

Rem. Probably the ם at the end of a word was pronounced obscurely, like the Latin *-m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to, was slurred over in the language of common life and in poetry. Quinct. Inst. Orat. IX. 4, § 40. So also the corresponding *n* of the plural ending in Arabic and Aramæan is slurred over, and that of the plural ending וּן in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the *m*, the final vowel *i* was strengthened by a foregoing *a* (*Guna* in Sanskrit grammar), so that *ai* arose, which was then contracted to *ê* (§ 7, 1, and § 9, 6). Instead of ֵי the Syriac has ַי, the original form, from which the other is obtained by contraction (§§ 7, 1, and 24, 2, *b*); in Hebrew too this form may be clearly traced in the suffixes to the plural noun (§ 89, 2). Of this the Old Testament perhaps furnishes an example in the form חֲשׂוּפַי שֵׁת Is. xx. 4 (according to some also Judges v. 15). It is obvious that the ַיִם of the *dual* has come from ַי.

## Sect. 88.

### TRACES OF ANCIENT CASE-ENDINGS [PARAGOGIC LETTERS].

#### ָה *local*, ִי *and* וֹ *appended to the construct state.*

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their signification. These endings remain only as obscure traces of a fuller and more vital organic development, than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings are: *-u* for the nominative, *-i* for the genitive and *-a* for the accusative (corresponding to the three principal vowels). In modern Arabic these endings have disappeared, except that of the accusative, which is still occasionally heard, when it stands as an adverbial case. The Æthiopic likewise has preserved only the *-a*, which is, however, still used for the whole range of the accusative and, moreover (the distinction of case being dropped), as a termination of the *constr. st.* for connecting it with a following genitive.

2. The *accusative* relation is still very obvious in the toneless ending ָה, which is appended to the substantive,

*a*) Most generally to denote *direction* towards an object or *motion* to a place,* [answering to our *-ward*] e. g. יָמָּה *towards*

* See on this force of the accusative § 116, 1.

*the sea, westward,* צָפֹ֫ונָה *towards north, northward,* אַשּׁ֫וּרָה *to Assyria,* בָּבֶ֫לָה *to Babylon,* אַ֫רְצָה *to the earth;* with the article, הָהָ֫רָה *to the mountain,* הַבַּ֫יְתָה *into the house;* after the plural, כַּשְׂדִּ֫ימָה *to the Chaldeans,* הַשָּׁמַ֫יְמָה *towards the heavens;* even after the *constr. state* with a following genitive, בֵּ֫יתָה יוֹסֵף *into Joseph's house,* מִדְבַּ֫רָה דַמֶּשֶׂק *towards the wilderness of Damascus,* מִזְרְחָה שֶׁמֶשׁ (here *with the tone,* contrary to rule) *towards the rising of the sun, eastward;*

*b*) Sometimes in a weaker sense, as merely pointing to the place *where,** as בָּבֶ֫לָה *in Babylon* Jer. xxix. 15, זְבֻ֫לָה *in the dwelling* Hab. iii. 11, also שָׁ֫מָּה *there* Jer. xviii. 2 (usually *thither*);

*c*) The proper sense of the ending ־ָה is still more suppressed when a preposition is prefixed to the word, as לִשְׁא֫וֹלָה *to hell* Ps. ix. 18, לְמַ֫עְלָה *upwards,* בַּנֶּ֫גְבָּה *in the south* Josh. xv. 21, מִבָּבֶ֫לָה *from Babylon* Jer. xxvii. 16.

This termination ־ָה has usually reference to *place* (hence called *He local*); yet it also in rare cases refers to *time,* so perhaps עַ֫תָּה *now, at this time* (from עֵת), מִיָּמִים יָמִ֫ימָה *from year to year.* Its use is peculiar in חָלִ֫ילָה prop. *ad profanum! = absit!* As *accusative of the object* (but bordering on the local sense) we may regard אַ֫רְצָה זְבֻלוּן and אַ֫רְצָה נַפְתָּלִי Is. viii. 23; comp. Job xxxiv. 13.

As this ending is properly unaccented, the vowels of the word, as the above examples show, undergo scarcely any change, except that the helping vowel of segholate forms becomes Sh<sup>e</sup>va (§ 91, 6), and also the *Chireq* in שָׁמַ֫יִם. Moreover the ־ָה itself is in some cases shortened to ־ֶה, as נֹ֫בֶה *to Nob* 1 Sam. xxi. 2; comp. Ez. xxv. 13.

3. Much less frequent and almost exclusively poetical is the use of the two other endings, which along with the accusative in ־ָה are presumed to correspond to the Arabic terminations of case, ־ִי for the *genitive,* וֹ (also וּ in proper names) for the *nominative.* Yet the reference to case in these forms is *quite lost,* and they are to be regarded only as *archaisms,* which occur in poetry or in stately speech, and are besides found in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only with a

* So likewise at times the accusative, § 116, 1.

noun closely connected with another, namely in the *construct state*.*

*a*) The ending ִי— is not very unfrequent, and it usually has the tone, e. g. עֹזְבִי הַצֹּאן *forsaking the flock* Zech. xi. 17, שֹׁכְנִי סְנֶה *dweller of the bush* Deut. xxxiii. 16; appended to the feminine, גְּנֻבְתִי לָיְלָה *stolen at night* Gen. xxxi. 39 (in prose), מְלֵאֲתִי מִשְׁפָּט *full of justice* Is. i. 21, עַל דִּבְרָתִי מַלְכִּי־צֶדֶק *after the manner of Melchizedek* Ps. cx. 4; very often when a preposition follows (comp. § 114), as רַבָּתִי בַגּוֹיִם *mistress among the nations* Lam. i. 1, אֹסְרִי לַגֶּפֶן *binding to the vine* Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5–9, and other passages; in like manner it is found with many particles which are strictly nouns in the *constr. st.*, as זוּלָתִי *besides*, מִנִּי *from*, בִּלְתִּי *not*, and in compound names, as מַלְכִּי־צֶדֶק (i. e. king of righteousness), גַּבְרִיאֵל (man of God), חַנִּיאֵל (grace of God), and many others; comp. the Punic name *Hannibal*, i. e. חַנִּיבַעַל (favour of Baal).

*b*) The ending וֹ is of much rarer occurrence, in prose only in the Pentateuch, and that in solemn style, Gen. i. 24, חַיְתוֹ אֶרֶץ *the beasts of the earth* for חַיַּת אֶרֶץ, the same is copied in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9; other cases are בְּנוֹ בְעֹר *son of Beor* Num. xxiv. 3, 15 and מַעְיְנוֹ מָיִם *fountain of water* Ps. cxiv. 8, perhaps also נַפְשׁוֹ עָצֵל *soul of the sluggard* Prov. xiii. 4.

The effect these endings have on the vowels may be seen from the examples given. The Pattach of the feminine ending ַת— becomes sometimes vocal Sh°va, sometimes Qamets.

Rem. As these two terminations ִי— and וֹ have wholly lost their significance, they can no longer pass for proper case-endings; yet it is probable that once they as well as ָה— (No. 2) were so used in the living language, for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the local case (in names of towns, *ruri*, *domi*, &c.), in modern Persian the plural endings *ân* and *hâ* are ancient terminations of case, which are no longer so used,—not to men-

* In ancient combinations of words, endings are often retained which have disappeared elsewhere or are but seldom employed, e. g. the feminine ending ַת— with the noun in the genitive connexion (§ 87, 2, *b*) and with the verb in connexion with suffixes (§ 58, 1); in like manner many peculiarities of language are retained by poets and in proper names.

tion the Germanic languages and the *lingua Romana*.—Even in cases where the ancient Arabic attached, with stronger sound, case-endings to the stem, as in אַבוּ, אַבִי, אַבָא (constr. st. of אָב *father*), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state אֲבִי, אֲחִי we have properly a genitive ending, and in Chald. אֲבוּ, in Heb. מְתוּ (מְתוּשָׁלַח), שְׁמוּ (שְׁמוּאֵל), פְּנוּ (פְּנוּאֵל) a nominative ending, so that פְּנִיאֵל could more readily occur along with פְּנוּאֵל, and אֲחוּמַי with אֲחִימֶלֶךְ.

## Sect. 89.

### THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case denote the genitive of the pronoun (§ 33, 2, *b*), we have, as in the verb (§ 56, &c.), two things to notice, namely, the form of the suffixes themselves and the change in the noun that receives them. Here we take up chiefly the first, as the second will be treated of under the inflexion of nouns in §§ 90–93. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

1. The suffixes appended to the singular are:

| | *Singular.* | | | *Plural.* | |
|---|---|---|---|---|---|
| 1. *com.* | ִי | *my.* | 1. *com.* | נוּ, ֵנוּ | *our.* |
| 2. *m.* | ךָ, ְךָ, in *pause* ֶךָ | *thy.* | 2. *m.* | כֶם, ְכֶם | *your.* |
| *f.* | ךְ, ֵךְ | | *f.* | כֶן, ְכֶן | |
| 3. *m.* | הוּ, ו; ֵהוּ, וֹ, ֹה | *his.* | 3. *m.* | הֶם, ָם, poet. ָמוֹ | *their.* |
| *f.* | הָ, ָהּ, ֶהָ | *her.* | *f.* | הֶן, הֵן, ָן | |

Rem. 1. There is a less variety of forms here than with the verb, and their use is as follows:

*a*) The forms without a union-vowel are joined to nouns which end with a vowel, as אָבִיךָ, אָבִיו and אָבִיהוּ, אָבִיהָ, אָבִינוּ, אֲבִיהֶם, אֲבִיהֶן. Yet it must be distinctly understood, that nouns ending in ָה and ֶה (§ 87, 2) do not come under this rule.

*b*) The forms with a union-vowel (§ 57, 3, *b*) are joined to nouns ending with a consonant, which are by far the majority. The union-vowel is usually *a* in the 3 *sing*. וֹ, ֹה (from ָהוּ), *fem*. ָהּ, and 3 *plur*. ָם, ָמוֹ, ָן, and in these cases *e* is scarcely used except with nouns in ֶה, as שָׂדֵהוּ, שָׂדֶהָ; but ְךָ, ֵנוּ are the customary forms while ֶךָ, ֶנוּ are of rare occurrence, see Rem. 2.

2. Rare forms are:

*Sing.* 2 pers. *m.* ֶכָה in כַּפֶּכָה *thy hand* Ps. cxxxix. 5; *fem.* ֵיךְ Ez. v. 12, ֵכִי Ps. ciii. 4, once ֵכָה Nah. ii. 14 (several MSS. ֶכָה, prob.

ה ָ = י ָ).—3 pers. הֹ, e. g. in the frequent אָהֳלֹה Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; קִצֹּה 2 Kings xix. 23, for which we find קִצּוֹ in Is xxxvii. 24, סוּתֹה Gen. xlix. 11 (K°ri סוּתוֹ).

*Plur.* 1 pers. ָנוּ, as קִימָנוּ Job xxii. 20, and so in Ruth iii. 2, Is. xlvii. 10. —2 pers. כֶנָה Ez. xxiii. 48, 49.—3 pers. *m.* ָהֶם 2 Sam. xxiii. 6 for ָהֶם (from which by contraction the usual form ָם). *Fem.* ֶהָנָה 1 Kings vii. 37, ָנָה Gen. xli. 21, ֶנָה Ruth i. 19, else mostly in pause; also ָן is unfrequent (Is. iii. 17), usually ָן.

2. In appending the suffixes to the plural *masc.* in ִים and the dual in ַיִם, these endings are changed for the *construct* ending (§ 87, 2) in ֵי which becomes blended with the suffixes; and hence we have these

*Suffixes of Plural [and Dual] Nouns:*

| *Singular.* | | | *Plural.* | | |
|---|---|---|---|---|---|
| 1. *com.* | ַי | *my.* | 1. *com.* | ֵינוּ | *our.* |
| 2. *m.* | ֶיךָ | *thy.* | 2. *m.* | ֵיכֶם | *your.* |
| 2. *f.* | ַיִךְ | | 2. *f.* | ֵיכֶן | |
| 3. *m.* | ָיו, poet. ֵיהוּ | *his.* | 3. *m.* | ֵיהֶם, poet. ֵימוֹ | *their.* |
| 3. *f.* | ֶיהָ | *her.* | 3. *f.* | ֵיהֶן | |

In most of these forms the *plural construct* ֵי remains unchanged, as סוּסֵיהוּ, סוּסֵינוּ, סוּסֵיכֶם; in some it takes *Seghol* in place of *Tsere*, as סוּסֶיךָ, סוּסֶיהָ; in three forms with very short suffixes it takes *Pattach* (the original ending ַי, § 87, Rem.), as סוּסָיו from סוּסֵיו, סוּסַיִךְ from סוּסֵיךְ (comp. § 28, 4), סוּסַי *sūsaī* from *sūsaī-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. דְּרָכֶךָ for דְּרָכֶיךָ *thy ways* Ex. xxxiii. 13, רֵעֵהוּ for רֵעָיו *his friends* Job xlii. 10, לְמִינֵהֶם *after their kinds* Gen. i. 21. This happens most commonly with the *suff.* 3 pers. *m. sing.*, where we very often find ָו, which is however almost constantly changed in the K°ri to ָיו, e. g. חִצָּו *his arrows* Ps. lviii. 8, K°ri חִצָּיו.

2. Unusual forms are: *sing.* 2 pers. *f.* ֵיכִי Eccles. x. 17, ָיְכִי Ps. ciii. 3, 4, 5; 3 pers. *m.* ָיְהִי (quite a Chaldee form) Ps. cxvi. 12; 3 *fem.* ֶיהָא Ez. xli. 15.—*Plur. fem.* ֵיכֶנָה Ez. xiii. 20, ֵיהֶמָה Ez. xl. 16, ֵיהֶנָה Ez. i. 11.

3. On ֵימוֹ see farther in § 101, 2, in the Note.

3. It is clear and unquestionable that the *Yodh* in these suffixes, in reality, belongs to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (yea,

inaccuracy) of appending these *suffix*-forms (already embracing the plural ending ־ֵי) to the feminine plural in וֹת, as סוּסוֹתֵינוּ, סוּסוֹתֶיךָ, סוּסוֹתָיו, where in reality a double indication of the plural occurs.*

N. B. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending וֹת, as עֵדוֹתַי Ps. cxxxii. 12, מַכּוֹתְךָ Deut. xxviii. 59; this is even the more prevalent mode in the 3 *plur.*, e. g. אֲבוֹתָם *their fathers*, oftener than אֲבֹתֵיהֶם, so also שְׁמוֹתָם *their names*, דּוֹרוֹתָם *their generations*.

4. We now subjoin, in illustration of the above statements, a Paradigm of the *masculine* and *feminine*; and choose for the purpose a word whose stem-vowel is unchangeable. Instead of the feminine ending ־ָה in the singular, the *construct* ending ־ַת is employed, which retains its *Pattach* before כֶם, כֶן, but changes it to *Qamets* before the others, because it then stands in an open syllable (§ 87, 2, *b*).

*Singular.*

| | | *Masculine Noun.* | *Feminine Noun.* |
|---|---|---|---|
| | | סוּס *a horse.* | סוּסָה *a mare.* |
| *Suff. sing.* 1. | *com.* | סוּסִי *my horse.* | סוּסָתִי *my mare.* |
| 2. | *masc.* | סוּסְךָ *thy horse.* | סוּסָתְךָ *thy mare.* |
| | *fem.* | סוּסֵךְ *thy horse.* | סוּסָתֵךְ *thy mare.* |
| 3. | *masc.* | סוּסוֹ *his horse.* | סוּסָתוֹ *his mare.* |
| | *fem.* | סוּסָהּ *her horse.* | סוּסָתָהּ *her mare.* |
| *plur.* 1. | *com.* | סוּסֵנוּ *our horse.* | סוּסָתֵנוּ *our mare.* |
| 2. | *masc.* | סוּסְכֶם *your horse.* | סוּסַתְכֶם *your mare.* |
| | *fem.* | סוּסְכֶן *your horse.* | סוּסַתְכֶן *your mare.* |
| 3. | *masc.* | סוּסָם *their horse.* | סוּסָתָם *their mare.* |
| | *fem.* | סוּסָן *their horse.* | סוּסָתָן *their mare.* |

*Plural.*

| | | | |
|---|---|---|---|
| | | סוּסִים *horses.* | סוּסוֹת *mares.* |
| *Suff. sing.* 1. | *com.* | סוּסַי *my horses.* | סוּסוֹתַי *my mares.* |
| 2. | *masc.* | סוּסֶיךָ *thy horses.* | סוּסוֹתֶיךָ *thy mares.* |
| | *fem.* | סוּסַיִךְ *thy horses.* | סוּסוֹתַיִךְ *thy mares.* |
| 3. | *masc.* | סוּסָיו *his horses.* | סוּסוֹתָיו *his mares.* |
| | *fem.* | סוּסֶיהָ *her horses.* | סוּסוֹתֶיהָ *her mares.* |

* See a case analogous in § 86, 5, Rem. 1. Comp. the double feminine ending in § 79, Rem. 2, *f*.

| | | | |
|---|---|---|---|
| *plur.* 1. | *com.* | סוּסֵינוּ *our horses.* | סוּסוֹתֵינוּ *our mares.* |
| 2. | *masc.* | סוּסֵיכֶם *your horses.* | סוּסוֹתֵיכֶם *your mares.* |
| | *fem.* | סוּסֵיכֶן *your horses.* | סוּסוֹתֵיכֶן *your mares* |
| 3. | *masc.* | סוּסֵיהֶם *their horses.* | סוּסוֹתֵיהֶם *their mares.* |
| | *fem.* | סוּסֵיהֶן *their horses.* | סוּסוֹתֵיהֶן *their mares.* |

## Sect. 90.

### VOWEL CHANGES IN THE NOUN.

1. The vowel-changes of nouns [to which is commonly given the name *declension*], are caused, *a*) by a noun following in the genitive, *b*) by pronominal suffixes, *c*) by the plural and dual terminations; to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less or even thrown upon the following word. We here distinguish three cases, viz.

*a*) *When the tone is moved forward only one place.* This effect is produced by most of the suffixes for singular nouns (ִי ; ְךָ, ֵךְ ; וֹ, ֵהוּ ; ָהּ, ֶהָ ; ֵנוּ ; ָם, ָמוֹ), and by the plural and dual terminations, as דָּבָר *word*, דְּבָרִי *my word*, *plur.* דְּבָרִים ; כָּנָף, *dual* כְּנָפַיִם *wings;* אֹיֵב *enemy*, אֹיְבִים, אֹיְבִי. The same applies to the *light* suffixes for plural nouns,* as ַי ; ֶיךָ, ַיִךְ ; ָיו, ָיהוּ, ֶיהָ ; ֵינוּ, ֵימוֹ, e. g. דְּבָרַי, דְּבָרֵינוּ.

*b*) *When the tone is moved forward two places*, as in the plural *constr.* and when the *grave suffixes* are appended to the plural (ֵיכֶם, ֵיהֶם). In this case both vowels, if mutable, are shortened to the utmost, e. g. דִּבְרֵי הָעָם *words of the people;* דִּבְרֵיכֶם *your words;* דִּבְרֵיהֶם *their words.*

In segholates, as they have the tone on the *penultima*, there is here a difference. The suffix has not so great effect as the (longer) plural ending ִים, וֹת: the former leaves the chief vowel still under the first letter, as מַלְכִּי; but the latter draws it nearer to the tone-syllable and under the second consonant, as מְלָכִים. Comp. § 91, 6.

*c*) When the suffix begins with a consonant without a union-vowel, and forms a syllable by itself, as ךָ; כֶם, כֶן; הֶם, הֶן, הֵן (for which we have more commonly ָם, ָן). Of

* About *light* and *grave* suffixes see Note on pages 178, 179.

these the first is a light suffix, and regularly affects the tone in just the same manner as ־ִי, וֹ, e. g. דָּמְךָ, דְּבָרְךָ, זְקֵנְךָ. The others are grave suffixes, and have more effect in shortening the vowels, דְּבַרְכֶם, &c., as is shown in the Paradigms. A similar effect is seen in the *constr. st.* of the singular number, as דְּבַר אֱלֹהִים ; חֲצַר הַבַּיִת (from חָצֵר).

3. The vowel changes in feminine nouns (§ 93) are not so considerable, the addition of the feminine ending having already occasioned a shortening of the vowels (§ 92).

Most of the vowel changes, which form this *internal inflexion* of the noun, are based on the principles laid down in §§ 23–29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 83, 84, 85. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27 at commencement).

There is a striking difference between the vowel changes in the verb and the noun. In the verb the *second* of two changeable vowels mostly disappears (קָטַל, קָטְלָה, קָטְלוּ), in the noun the *first* (דָּבָר, דְּבָרִי, דְּבָרִים), comp. § 27, 3.

Changes of consonants are very few, and occur only in Parad. IX.

## Sect. 91.

### PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel changes, in nine classes, as in the table on the two following pages. See the necessary explanations on page 180. We here only remark in general,

*a*) That all feminines without a distinctive termination (§ 105, 1, 3) are inflected like masculine nouns, except that in most cases they take the plural ending וֹת. E. g. חֶרֶב, חַרְבִּי, &c. *Plur. absol.* חֲרָבוֹת, *constr. st.* חַרְבוֹת, which is also the form before *all the suffixes*, see § 93.

*b*) That in the plural, *light suffixes* are without exception attached to the *absolute*, and *grave suffixes* to the *construct state.*

*Paradigms of*

| | | I. | II. | III. | IV<br>a. |
|---|---|---|---|---|---|
| *Sing.* | *absol.* | סוּס | עוֹלָם | פָּקִיד | דָּבָר |
| | | (horse) | (eternity) | (overseer) | (word) |
| | *constr.* | סוּס | עוֹלַם | פְּקִיד | דְּבַר |
| | *light suff.* | סוּסִי | עוֹלָמִי | פְּקִידִי | דְּבָרִי |
| | *grave suff.** | סוּסְכֶם | עוֹלַמְכֶם | פְּקִידְכֶם | דְּבַרְכֶם |
| *Plur.* | *absol.* | סוּסִים | עוֹלָמִים | פְּקִידִים | דְּבָרִים |
| | *constr.* | סוּסֵי | עוֹלְמֵי | פְּקִידֵי | דִּבְרֵי |
| | *light suff.* | סוּסַי | עוֹלָמַי | פְּקִידַי | דְּבָרַי |
| | *grave suff.* | סוּסֵיכֶם | עוֹלְמֵיכֶם | פְּקִידֵיכֶם | דִּבְרֵיכֶב |
| *Dual* | *absol.* | יוֹמַיִם | מֶלְקָחַיִם | שְׁבֻעַיִם | כְּנָפַיִם |
| | | (two days) | (pair of tongs) | (two weeks) | (wings) |
| | *constr.* | | | | כַּנְפֵי |

| | | VI.<br>d. | e. | f. | g. | h. |
|---|---|---|---|---|---|---|
| *Sing.* | *absol.* | נַעַר | נֵצַח | פֹּעַל | מָוֶת | זַיִת |
| | | (a youth) | (perpetuity) | (work) | (death) | (olive) |
| | *constr.* | נַעַר | נֵצַח | פֹּעַל | מוֹת | זֵית |
| | *light suff.* | נַעֲרִי | נִצְחִי | פָּעֳלִי | מוֹתִי | זֵיתִי |
| | *grave suff.* | נַעַרְכֶם | נִצְחֲכֶם | פָּעָלְכֶם | מוֹתְכֶם | זֵיתְכֶם |
| *Plur.* | *absol.* | נְעָרִים | נְצָחִים | פְּעָלִים | מוֹתִים | זֵיתִים |
| | *constr.* | נַעֲרֵי | נִצְחֵי | פָּעֳלֵי | מוֹתֵי | זֵיתֵי |
| | *light suff.* | נְעָרַי | נְצָחַי | פְּעָלַי | מוֹתַי | זֵיתַי |
| | *grave suff.* | נַעֲרֵיכֶם | נִצְחֵיכֶם | פָּעֳלֵיכֶם | מוֹתֵיכֶם | זֵיתֵיכֶם |
| *Dual* | *absol.* | נַעֲלַיִם | | | | עֵינַיִם |
| | | (pair of sandals) | | | | (eyes) |
| | *constr.* | נַעֲלֵי | | | | עֵינֵי |

* *Grave suffixes* are those which have always a strong accent or tone. as כֶם, כֶן, הֶם, הֶן, but not ־ָם; ־ָמוֹ; or to the plural, as ־ֵיכֶם, ־ֵיכֶן,

*Masculine Nouns.*

| IV. | V. | | | VI. | | |
|---|---|---|---|---|---|---|
| b. | a. | b. | c. | a. | b. | c. |
| חָכָם | זָקֵן | כָּתֵף | חָצֵר | מֶ֫לֶךְ | סֵ֫פֶר | קֹ֫דֶשׁ |
| (wise) | (old) | (shoulder) | (court) | (king) | (book) | (sanctuary) |
| חֲכַם | זְקַן | כְּתֶף | חֲצַר | מֶ֫לֶךְ | סֵ֫פֶר | קֹ֫דֶשׁ |
| חֲכָמִי | זְקֵנִי | | חֲצֵרִי | מַלְכִּי | סִפְרִי | קָדְשִׁי |
| חֲכַמְכֶם | זְקַנְכֶם | | חֲצַרְכֶם | מַלְכְּכֶם | סִפְרְכֶם | קָדְשְׁכֶם |
| חֲכָמִים | זְקֵנִים | | חֲצֵרִים | מְלָכִים | סְפָרִים | קֳדָשִׁים |
| חַכְמֵי | זִקְנֵי | | חַצְרֵי | מַלְכֵי | סִפְרֵי | קָדְשֵׁי |
| חֲכָמַי | זְקֵנַי | | חֲצֵרַי | מְלָכַי | סְפָרַי | קֳדָשַׁי |
| חַכְמֵיכֶם | זִקְנֵיכֶם | | חַצְרֵיכֶם | מַלְכֵיכֶם | סִפְרֵיכֶם | קָדְשֵׁיכֶם |
| חֲלָצַ֫יִם | יְרֵכַ֫יִם | | | רַגְלַ֫יִם | כִּפְלַ֫יִם | מָתְנַ֫יִם |
| (hips) | (thighs) | | | (feet) | (double) | (loins) |
| חַלְצֵי | | | | רַגְלֵי | | מָתְנֵי |

| VI. | VII. | | VIII. | | | IX. |
|---|---|---|---|---|---|---|
| | a. | b. | a. | b. | c. | |
| פְּרִי | אֹיֵב | שֵׁם | יָם | אֵם | חֹק | חֹזֶה |
| (fruit) | (enemy) | (name) | (sea) | (mother) | (statute) | (seer) |
| פְּרִי | אֹיֵב | שֵׁם | יַם | אֵם | חָק־ | חֹזֵה |
| פִּרְיִי | אֹיְבִי | שְׁמִי | יַמִּי | אִמִּי | חֻקִּי | חֹזִי |
| פֶּרְיְכֶם | אֹיִבְכֶם | שִׁמְכֶם | יַמְּכֶם | אִמְּכֶם | חָקְכֶם | חֹזְכֶם |
| צְבָיִים | אֹיְבִים | שֵׁמוֹת | יַמִּים | אִמּוֹת | חֻקִּים | חֹזִים |
| (gazelles) | אֹיְבֵי | שְׁמוֹת | יַמֵּי | אִמּוֹת | חֻקֵּי | חֹזֵי |
| | אֹיְבַי | שְׁמוֹתַי | יַמַּי | אִמּוֹתַי | חֻקַּי | חֹזַי |
| | אֹיְבֵיכֶם | שְׁמוֹתֵיכֶם | יַמֵּיכֶם | אִמּוֹתֵיכֶם | חֻקֵּיכֶם | חֹזֵיכֶם |
| לְחָיַ֫יִם | מֹאזְנַ֫יִם | | אַפַּ֫יִם | שִׁנַּ֫יִם | | |
| (cheeks) | (pair of scales) | | (nostrils) | (teeth) | | |
| | מֹאזְנֵי | | אַפֵּי | שִׁנֵּי | | |

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Such are most suffixes of 2d and 3d pers. plural, whether joined to the singular, ־ֵיהֶם, ־ֵיכֶן, but not ־ֵימוֹ. The other suffixes are called *light*.

### Explanations.

1. To Parad. I. belong all nouns whose vowels are immutable. Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

Exs. פִּיר, קוֹל, לְבוּשׁ. זְרוֹעַ (§ 25, 1); קָם for קָאם, גֵּר for גֵּיר (§ 25, 2); גִּבּוֹר, צַדִּיק, חַנּוּן, מַבְחִירוֹת (§ 25, 3); פֶּרֶשׁ for פְּרָאשׁ (§ 25, 4). Here belong the classes of *verbal nouns* given in § 83, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *changeable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. יָד *hand*, כּוֹכָב *star*, מִדְבָּר *wilderness*, נָשִׁים *women* (found only in the plur.).

With the suffix כֶם, יָד becomes יֶדְכֶם (for יַדְכֶם), and דָּם becomes דִּמְכֶם; see § 27, Rem. 2, 3.

There are some nouns which resemble, in form, the above examples, but which have an *unchangeable* Qamets in their final syllable; and hence they do not belong to this class, e. g. forms like קָטָל, קָטֵל, (§ 83, Nos. 6, 13), קָם as *Part.* of verbs עוּ, &c. Derivatives from verbs לא also commonly retain their Qamets, e. g. מִקְרָא, *plur. constr.* מִקְרָאֵי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tsere in the penultima. Exs. גָּדוֹל *great*, אָדוֹן *lord*, עָצוּם *strong*, אֵמוּן, *plur.* אֱמוּנִים *faithfulness*, רָעָבוֹן *hunger*, זִכָּרוֹן *remembrance.* The last two take in the *constr. st.* the forms רַעֲבוֹן and זִכְרוֹן, the first two syllables of זִכָּרוֹן being contracted into one.

Here also are to be distinguished nouns which resemble the above forms, but which have an immutable Qamets. Exs. עָרִיץ for עַרִּיץ, חָרוּץ for חָרּוּץ (see *verbal nouns*, § 83, No. 7); also שָׁלִישׁ, *plur.* שָׁלִישִׁים, Ex. xiv. 7. Many fluctuate, as שָׁבוּעַ *week*, see Lexicon.

4. Parad. IV. embraces nouns of two syllables with Qamets changeable in both. For the changes in these vowels, see § 90, 2. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the *plur. constr.*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זָנָב *tail*, אָשָׁם *guilt*, רָעָב *hunger*.

In like manner are declined nouns of the less frequent form קָטֵל, e. g. לֵבָב *heart*, שֵׁכָר *strong drink;* with a guttural, שֵׂעָר *hair*, עֵנָב *grape*.

A few nouns of this class take a segholate form in the *constr. st.* singular; e. g. נֵכָר, *constr. st.* נֵכַר Deut. xxxi. 16; צֵלָע, *constr.* צֶלַע also צֵלַע

2 Sam. xvi. 13; שֵׂעָר, *constr.* שְׂעַר and שְׂעָר (comp. גְּבַר and גָּבָר § 83, Nos. 10 and 11). Qamets is immutable in both syllables of חָרָשׁ for חָרָאשׁ and פָּרָשׁ for פָּרָאשׁ, § 83, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like the final *Qamets* in Parad. IV., except that in the *constr. st.* זְקַן stands for זָקֵן. Some nouns, however, take the segholate form (No. VI.) in the *constr. st.*; e. g. כָּתֵף *shoulder*, *constr. st.* כֶּתֶף for כְּתַף; גָּדֵר *wall*, *constr. st.* גֶּדֶר for גְּדַר; יָרֵךְ *thigh*, *constr. st.* יֶרֶךְ for יְרַךְ. In a few cases both forms occur, as כָּבֵד *heavy*, *constr. st.* כְּבַד Ex. iv. 10 and כֶּבֶד Is. i. 4; עָרֵל, *constr. st.* עֲרַל and עֶרֶל.

The original form appears in לְבֶן־ Gen. xlix. 12, אֲבֶל־ Ps. xxxv. 14 where *Maqqeph* follows. Examples of the first sort are: יָחֵד, שָׁכֵן, קָצֵר, שָׂבֵעַ, *constr. st.* שְׂבַע.

Some nouns of this form retain their Tsere in *constr. st.* plural; e. g. יָשֵׁן, *plur. constr.* יְשֵׁנֵי; so also אֲבֵלֵי, שְׂמֵחֵי, שְׁכֵחֵי, חֲפֵצֵי.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 83, No. 11). The chief peculiarity in their inflexion is, that before suffixes and in the *constr. st.* of the plural and dual, they resume their original monosyllabic form (comp. § 90, 2). The *plur. absol.* is derived not immediately from the form מֶלֶךְ, but from the kindred form (comp. § 83, Nos. 10, 11, and below, Nos. 4 and 6) מְלַךְ, *plur.* מְלָכִים; the Pattach being changed to Qamets because the syllable in which it stands becomes an open one.

These forms may be arranged in three classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a*, *b*, *c*, derivatives of the regular verb; under *d*, *e*, *f*, forms which have a guttural in the final syllable; under *g*, *h*, derivatives from verbs ע״ו and ע״י; and under *i* a derivative from a verb ל״ה. Compare § 84, IV. No. 11, V. No. 11.

### Remarks.

1. The form מֶלֶךְ (for מַלְךְ, § 27, Rem. 2, *c*) exhibits the original *A* not only before suffixes, as in מַלְכִּי, but also in Pause (§ 29, 4), e. g. פָּרֶם and before *He local* (§ 88, 1) as אַרְצָה. In the Septuagint, also, the proper names like הֶבֶל, יֶפֶת are uniformly written with *A* in the first syllable. Ἀβέλ, Ἰαφέθ. The word אֶרֶץ, with the article, is constantly written הָאָרֶץ; derivatives from verbs ע״ו also take Qamets for their first vowel, as מָוֶת, The original monosyllabic form is seen in the word גַּיְא *a valley*. Many of

these segholates keep the *Seghol* also in pause, e. g. מֶלֶךְ, צֶדֶק, פֶּלֶא, קֶדֶם; but generally *A* appears, as in נָפֶשׁ, שָׁמֶשׁ, חָרֶב.

There are, however, nouns of this form, which take *i* instead of *a* and are inflected like סֵפֶר; e. g. בֶּגֶד (as if בִּגְד), בִּגְדִי; קֶבֶר (in *pause* קָבֶר), קִבְרִי, *pl.* *constr.* קִבְרֵי; בֶּטֶן, בִּטְנִי; צֶדֶק, צִדְקִי; זֶבַח, זִבְחִי. At times both forms occur, as יֶלֶד, יַלְדֵי Hos. i. 2 and יִלְדֵי Is. lvii. 4.

Nouns of the form מֶלֶךְ, when their third stem-letter is a guttural, are pointed like זֶרַע, סֶלַע; when the second stem-letter is a guttural, like נַעַר (see Parad. *d*), seldom like לֶחֶם. It is to be observed, moreover, that in the hard combination (viz. when the second radical has *quiescent Sh'va*, and when the third radical in מֶלֶךְ would take Daghesh lene, as in מַלְכִּי) *simple Sh'va* may be retained here also, as in לַחְמִי; on the contrary, the forms corresponding to מַלְכֵי are always pointed as שַׁעֲרֵי, נַחֲלֵי.

2. The form סֵפֶר, נֵצַח (*b*, *e*), when its first letter is a guttural, takes Seghol in the *plur. constr.* and before suffixes in the singular; e. g. עֵגֶל, עֶגְלִי, עֶגְלֵי. The monosyllabic form appears in חֵטְא. With *He local* Tsere is retained, as קֵדְמָה from קֶדֶם. Examples of this form are: שֵׁבֶט, נֵדֶר, חֵפֶץ.

3. The form קֹדֶשׁ (*c*) sometimes, though not often, takes Qibbuts in the cases mentioned in the preceding number. E. g. גֹּדֶל, גָּדְלוֹ Ps. cl. 2. From קֹטֶב, though without a guttural, we have in Hos. xiii. 14 קָטָבְךָ similar to פָּעָלְכֶם *pŏŏlᵉkhem*. From פֹּעַל (letter *f*) comes with suff. also פֹּעֲלוֹ for פָּעֳלוֹ (not from פֹּעַל) Is. i. 31, and so also תֹּאֲרוֹ Is. lii. 14 for תָּאֳרוֹ 1 Sam. xxviii. 14, where the *Qamets-chatuph* is made into a long vowel by *Methegh*, comp. § 62, Rem. 4.

In the plural *absolute* most nouns of this form (even when they have not a guttural) take Chateph-Qamets under their first radical, as in the Paradigm, e. g. קֳדָשִׁים, אֳרָחוֹת; others take simple Sh'va, as בְּקָרִים from בֹּקֶר, רְמָחִים from רֹמַח, hence רָמְחֵיהֶם with *Qamets-chatuph*, but also סִבְכֵי from סֹבֶךְ; two have Qamets-chatuph, as קָדָשִׁים (*kŏ-dhâ-shîm*), with the article הַקֳּדָשִׁים, שָׁרָשִׁים (*shŏ-râ-shîm*) from שֹׁרֶשׁ (see § 9, Rem. 2). The word אֹהֶל has, by a Syriasm, אֹהָלִים for אֳהָלִים (see § 23, 4, Rem. 2); but with a prefix it is pointed as בָּאֳהָלִים. With *He local* the *Cholem* is retained, as אֹהֱלָה.

4. According to the same analogy are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 83, No. 10); as שְׁכֶם, with *suff.* שִׁכְמִי; *Infin.* קְטֹל, קָטְלִי; שְׁכַב, שִׁכְבִי (thus the *Inf.* usually without *Dag. lene* in 3 radical, not like מַלְכִּי).

5. Only derivatives from verbs ע״ו and ע״י change their form (by contracting the diphthongal *aw* and *ay* to *ô* and *ê*, § 24, 2, *b* and Note *) in the *constr. st.*, as מָוֶת prop. *mawth*, contracted מוֹת. Before *He local* this contraction does not take place; e. g. מָוְתָה; לַיְלָה (except in *constr. st.*, as בֵּיתָה יוֹסֵף). On the contrary, *Vav* and *Yodh*, when quiescent in the ground-form, may become consonants in the course of inflexion, e. g. שׁוֹר, *plur.* שְׁוָרִים; דּוּד, דְּוָדִים; שׁוּק, שְׁוָקִים.

6. Of segholates from verbs ל״ה there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 84, V. 11). E. g. אֲרִי, לְחִי, חֳלִי; *in pause*, אֲרִי, לֶחִי, חֹלִי; *with suffixes*, אֲרִיו, לֶחְיוֹ, חָלְיוֹ; *in the*

*plur.* and *dual*, אֲרָיִים, לְחָיַיִם, חֲלָיִים. In the last case some nouns take א instead of י, on account of the preceding Qamets (§ 24, 2, *c*); as צְבִי, *plur.* צְבָאִים; פֶּתִי, *plur.* פְּתָאִים.

7. To Parad. VII. belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קֹטֵל, not קָטֵל), and those in *Piël* and *Hithpaël*, the form קַטֵּל (§ 83, No. 9), and several others, e. g. מַקֵּל *staff*, מוֹעֵד *season*, צְפַרְדֵּעַ *frog*, &c.

The following deviations from the Paradigm are to be noted: *a*) Several nouns take *Puttach* in the *constr. st.* (as in Parad. V.); e. g. מִסְפֵּד, *constr. st.* מִסְפַּד; especially with gutturals, as מִזְבֵּחַ, *constr. st.* מִזְבַּח. *b*) Before the suffixes which begin with a consonant occur such forms as מַקֶּלְךָ, and כִּסְאֲךָ, or as שֹׁלַחֲךָ. *c*) In words of one syllable *Tsere* is retained in the *plur. absol.* as the Paradigm shows; it is also retained in several words which are not monosyllabic, as שִׁלֵּשִׁים, מַקְהֵלִים.

8. Parad. VIII. embraces all nouns which double their final stem-letter when they receive any accession at the end. The final vowel, in consequence of the sharpening of the syllable, is shortened (§ 27, 1). If the word is of more than one syllable, the vowel of the penultima conforms to the principles which regulate the vowel-changes. E. g. גָּמָל *camel*, *plur.* גְּמַלִּים, גְּמַלֵּי; אוֹפָן *wheel*, *plur.* אוֹפַנִּים; גַּלְגַּל *wheel*, *plur.* גַּלְגַּלִּים. Nouns of almost every form are found among those which are inflected according to this paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz. 1) All derivatives of verbs עַע (§ 84, II.), as דַּל, חֵן, חֹק, מָגֵן, &c. and primitives which follow the same analogy, as יָם, חֹר, אֵשׁ. 2) Contracted forms, like אַף (for אֲנַף, § 19, 2), with *suff.* אַפּוֹ, בַּת (for בֶּנֶת), *with suff.* בִּתִּי, עֵת (for עֶדֶת), *plur.* עִתִּים or עִתּוֹת. 3) Denominatives, especially *Patronymic* and *Gentilic* forms in ־ִי, as לְוִיִּם, יְהוּדִיִּים, though the forms נָכְרִים, יְהוּדִים are at least equally common. 4) Derivatives of the regular verb (§ 83) under the following forms: 10. זְמָן; 14. מַחְמָד, מַחֲשָׁךְ; 15. אֶתְנָן, גַּבְנֹן *plur.* גַּבְנֻנִּים; 21. אָדֹם; 36. כַּרְמֶל, *with suff.* כַּרְמִלּוֹ, חַרְטֹם, *plur.* חַרְטֻמִּים. But there are also words of all these five forms which do not take Daghesh in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes having *vocal Sh'va* as union-vowel (like ־ְךָ, ־ְכֶם), the Daghesh may be omitted; the same vowel is generally retained, however,

except that in words of the form חֹק it is more commonly Qamets-chatuph.

*Pattach* before the doubled letter is either retained, as רַב, *plur.* רַבִּים; or is shortened into *Chireq*, as פַּח, פִּחִי.

9. Parad. IX. embraces derivatives from verbs לה (§ 84, V.) which terminate in ־ֶה; as יָפֶה *beautiful*, רֹאֶה *seer*, מַרְאֶה *appearance*. Only the changes which affect the final syllable ־ֶה (which is treated as in verbs לה) are peculiar to this Paradigm, the vowel of the first syllable being treated according to the general rules.

The original termination ־ִי for which ־ֶה is substituted (§ 24, 2, and § 74, 1, Rem.), is often restored and affects the inflexion of the word. Thus *with suff.* מְכַסֶּיךָ (*sing.*, *thy covering*, which might also be expressed by מְכַסְּךָ) Is. xiv. 11, מִקְנֶיךָ *thy cattle* Is. xxx. 23, מַרְאַיִךְ *thy form* Cant. ii. 14. מַרְאֵיהֶם, Dan. i. 15, Gen. xli. 21, מַעֲשֵׂיהוּ *his deed* 1 Sam. xix. 4, מִקְנַי *my cattle*, Ex. xvii. 3, and so perhaps also עֹשָׂי *my maker* Job xxxv. 10. But forms also occur in which (as the Parad. shows) the ־ֶה falls away, as מִקְנְךָ Gen. xxx. 29, מִקְנֵהוּ Gen. xxxi. 18. In the plural מְמֻחָיִים (from מְמֻחָה for מְמֻחֵי *Part. Pual*), Is. xxv. 6.

## Sect. 92.

### VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination ־ָה (§ 79, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 90, 2, *a*). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. סוּס, *fem.* סוּסָה. II. מוֹצָא, *fem.* מוֹצָאָה *outgoing*. III. גָּדוֹל *great*, *fem.* גְּדוֹלָה. IV. נָקָם, *fem.* נְקָמָה *vengeance*. V. זָקֵן *old*, *fem.* זְקֵנָה. VI. מֶלֶךְ, *fem.* מַלְכָּה *queen*; סֵתֶר, *fem.* סִתְרָה *covert*; עֵדֶן, *fem.* עֶדְנָה *delight*; אֹכֶל, *fem.* אָכְלָה *food*; נַעַר, *fem.* נַעֲרָה *young woman*; צַיִד, *fem.* צֵידָה *game*; לְוִי (not in use), לִוְיָה *garland*. VII. קֹטֵל, *fem.* קֹטְלָה. VIII. רַב, *fem.* רַבָּה *much*; חֹק, *fem.* חֻקָּה *law*; מַד, *fem.* מִדָּה *measure*. IX. קָצֶה, *fem.* קָצָה *end*.

2. The vowel in the penultima is affected in the same manner when the feminine-ending ־ֶת is employed,* e. g. עֲטָרָה, עֲטֶרֶת

* This is contrary to the general rule (§ 27, 3), *since the tone is not thrown forward*. But as ־ֶת is merely a secondary form (§ 79, 2) derived from the

*crown;* חָבֵר, *fem.* חֲבֶרֶת. The final vowel is also affected in several ways, so that the termination of the word is formed after the analogy of the segholates:

*a*) *Qamets* and *Pattach* are both changed to *Seghol*, e. g. חוֹתָם *seal, fem.* חוֹתֶמֶת (comp. מֶלֶךְ for מַלְךְ).

*b*) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חָמֵשׁ, *fem.* חֲמֵשֶׁת *five;* גָּדֵר, *fem.* גְּדֶרֶת *wall.*

*c*) Vowels which are immutable (וֹ, וּ, ־ִי) are exchanged for the corresponding mutable vowels, e. g. בּוֹשׁ, *fem.* בֹּשֶׁת *shame;* אַשְׁמוּר, *fem.* אַשְׁמֹרֶת *night-watch* (also אַשְׁמוּרָה); גְּבֶרֶת *lady* (also גְּבִירָה) from גְּבִיר.

Hence there are three segholate-forms for feminine nouns, ־ֶ־ֶת (for ־ֶ־ֶת or ־ֶ־ֶת), ־ֵ־ֶת, and ־ַ־ַת, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflexion in the singular. The termination ־ַת (when the word ends with a guttural) always changes the preceding vowel to *Pattach*, e. g. מוֹדָע, *fem.* מוֹדַעַת *acquaintance;* דֵּעַ, *fem.* דַּעַת *knowledge;* נֹחַ (not in use), *fem.* נַחַת *rest.*

Rem. 1. A rare form, ־ָ־ֵת for ־ֶ־ֶת, has already been noticed in § 73, Rem. 3. Another form, after the manner of the Arabic, viz. יֹלַדְתְּ for יֹלֶדֶת, occurs in Gen. xvi. 11; Judges xiii. 5, 7 (like מֶלֶךְ = מַלְךְ). Since this form, in all the three places where it occurs, stands in connexion with the 2 pers. sing. *fem. Preterite*, it may perhaps be owing to a wish to copy after that Preterite form; for in connexion with the 3 pers. we find the regular form יֹלֶדֶת Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VIII. receive the termination ־ֶ־ֶת, they necessarily omit the doubling of their final stem-letter; hence חֲמֵשֶׁת and חֲמֶשֶׁת; אֲדַמְדָּם, *plur.* אֲדַמְדַּמִּים, *fem.* אֲדַמְדֶּמֶת. So דַּל and דֶּלֶת from דָּלַל, רֶפֶת from רָפַף.

## Sect. 93.

## PARADIGMS OF FEMININE NOUNS.

The inflexion [or declension] of these nouns is more simple than that of masculines (§ 90, 3), the addition of the feminine-ending having already occasioned as much shortening of the vowels as can be admitted. E. g. from Parad. III. גְּדֹלָה; VII. קְטַלָּה; VIII. רַבָּה, מִדָּה, חֻקָּה. All these feminine forms belong

original accented termination ־ָה, it is not strange that they should similarly affect the pointing of words to which they are appended.

to the single Parad. *A*. In the plural no distinction is mau. . tween the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflexion, Parad. *A* (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflexions is presented in the subjoined table, which is followed by the necessary explanations.

*Paradigms of Feminine Nouns.*

| | A. | B. a. | B. b. | B. c. |
|---|---|---|---|---|
| *Sing. absol.* | סוּסָה (mare) | שָׁנָה (year) | שֵׁנָה (sleep) | צְדָקָה (righteousness) |
| *constr.* | סוּסַת | שְׁנַת | שְׁנַת | צִדְקַת |
| *light suff.* | סוּסָתִי | שְׁנָתִי | שְׁנָתִי | צִדְקָתִי |
| *grave suff.* | סוּסַתְכֶם | שְׁנַתְכֶם | שְׁנַתְכֶם | צִדְקַתְכֶם |
| *Plur. absol.* | סוּסוֹת | שָׁנוֹת | שֵׁנוֹת | צְדָקוֹת |
| *constr.* | סוּסוֹת | שְׁנוֹת | שְׁנוֹת | צִדְקוֹת |
| *light suff.* | סוּסוֹתַי | שְׁנוֹתַי | שְׁנוֹתַי | צִדְקוֹתַי |
| *grave suff.* | סוּסוֹתֵיהֶם | שְׁנוֹתֵיהֶם | שְׁנוֹתֵיהֶם | צִדְקוֹתֵיהֶם |
| *Dual absol.* | | שְׂפָתַיִם (lips) | פְּאָתַיִם (corners) | |
| *constr.* | | שִׂפְתֵי | פַּאֲתֵי | |

| | C. a. | C. b. | C. c. | D. a. | D. b. |
|---|---|---|---|---|---|
| *Sing. absol.* | מַלְכָּה (queen) | חֶרְפָּה (reproach) | חָרְבָּה (waste) | יוֹנֶקֶת (sprout) | גֻּלְגֹּלֶת (skull) |
| *constr.* | מַלְכַּת | חֶרְפַּת | חָרְבַּת | יוֹנֶקֶת | גֻּלְגֹּלֶת |
| *light suff.* | מַלְכָּתִי | חֶרְפָּתִי | חָרְבָּתִי | יוֹנַקְתִּי | גֻּלְגָּלְתִּי |
| *grave suff.* | מַלְכַּתְכֶם | חֶרְפַּתְכֶם | חָרְבַּתְכֶם | יוֹנַקְתְּכֶם | גֻּלְגָּלְתְּכֶם |
| *Plur. absol.* | מְלָכוֹת | חֲרָפוֹת | חֳרָבוֹת | יוֹנְקוֹת | גֻּלְגְּלוֹת |
| *constr.* | מַלְכוֹת | חֶרְפּוֹת | חָרְבוֹת | יוֹנְקוֹת | גֻּלְגְּלוֹת |
| *light suff.* | מַלְכוֹתַי | חֶרְפּוֹתַי | חָרְבוֹתַי | יוֹנְקוֹתַי | גֻּלְגְּלוֹתַי |
| *grave suff.* | מַלְכוֹתֵיהֶם | חֶרְפּוֹתֵיהֶם | חָרְבוֹתֵיהֶם | יוֹנְקוֹתֵיהֶם | גֻּלְגְּלוֹתֵיהֶם |
| *Dual absol.* | יַרְכָתַיִם (sides) | רִקְמָתַיִם (double embroidery) | | מְצִלְתַּיִם (cymbal) | נְחֻשְׁתַּיִם (double fetter.) |
| *constr.* | יַרְכְּתֵי | | | | |

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a changeable *Qamets* or *Tsere* before the feminine-ending ָה. E. g. קָצָה, עֵצָה, צְדָקָה, תּוֹעֵבָה. It accordingly embraces the feminine forms from the masculine nouns belonging to Parad. II. IV. V. and several belonging to Parad. IX.

For the formation of the new syllable in words having *Sh'va* before their mutable *Qamets* or *Tsere* (which falls away by inflexion as in the Parad. צְדָקָה), see § 28, 1. Compare נְבֵלָה *corpse*, נִבְלַת, נִבְלָתוֹ; עֲגָלָה *a wain*, עֶגְלָתִי.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in ֶת or ַת (§ 87, 2, *b*, § 92, 2). E. g. מַמְלָכָה *kingdom, constr. st.* מַמְלֶכֶת, *with suff.* מַמְלַכְתִּי; תִּפְאָרָה *ornament*, תִּפְאֶרֶת; מִשְׁפָּחָה *family*, מִשְׁפַּחַת, מִשְׁפַּחְתִּי.

Qamets is *immutable* in all nouns like בַּקָּשָׁה, אַזְכָּרָה (§ 83, Nos. 25, 28), *constr. st.* בַּקָּשַׁת, אַזְכָּרַת. Tsere is also unchangeable in most verbals of the form אֲבֵדָה, גְּזֵלָה (§ 83, No. 13); but in others it is shortened, as in שְׁאֵלָה (§ 83, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the segholate-forms (Parad. VI). The two Paradigms are also analogous in their inflexion, the plural absolute in both taking *Qamets* under the second consonant of the original form. E. g. מֶלֶךְ, מְלָכִים; מַלְכָּה, מְלָכוֹת; כַּבְשָׂה, כְּבָשׂוֹת *lambs*.

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholates*, particularly the derivatives from verbs לה of the form מִצְוָה, מַרְאָה, whose masculine form is מִצְוָה, מַרְאָה. The first syllable of these nouns is immutable.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine-ending ֶת (§ 92, 2). These correspond, in the inflexion of the singular, to masculine segholates (§ 91. Parad. VI). To the examples in the Paradigm may be added, מִסְגֶּרֶת *enclosure*, אִגֶּרֶת *letter*, מַשְׂכֹּרֶת *wages*.

Of the form סֵפֶר, which is not frequent in this class of nouns, אֵשֶׁת *woman, with suff.* אִשְׁתִּי, is an example. The same inflexion, however, is exhibited by some words ending in ֵת, viz. those in which this termination takes the place of ֶת; e. g. לֵדֶת (for לֶדֶת), *with suff.* לִדְתִּי; in like manner שֶׁבֶת, שִׁבְתִּי (from the *masc.* שֵׁב).—מוֹדַעַת takes with suffixes the form מוֹדַעְתִּי.

Many nouns of this class borrow their plural from the coexist-ing form in ֶ ֶת , ַ ֶת (Parad. *B*); as כּוֹתֶרֶת *capital of a column, plur.* כּוֹתָרוֹת ; מַחֲרֶשֶׁת *ploughshare, plur.* מַחֲרֵשׁוֹת ; תּוֹכַחַת *correction, plur.* תּוֹכָחוֹת ; עַשְׁתֹּרֶת *Astarte, plur.* עַשְׁתָּרוֹת .

## Sect. 94.

### LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflexion, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb (§ 77). Compare γυνή, γυναικός; ὕδωρ, ὕδατος.

אָב (for אָבָה as if from אָבָה *) *father; constr. st.* אֲבִי , *with suff.* אָבִי (*my father*), אָבִיךָ , אָבִיו , אֲבִיכֶם , *plur.* אָבוֹת (§ 86, 4).

אָח *brother, constr.* אֲחִי , *with suff.* אָחִי , אָחִיךָ , אֲחִיכֶם , *plur. constr.* אֲחֵי , אֲחֵיכֶם . All these forms follow the analogy of verbs לה , as if אָח stood for אָחָה from אָחָה . But the *plur. absol.* is אַחִים with *Dag. f. implicitum* (§ 22, 1), as if from אָחַח ; hence אַחֵי , אַחֶיךָ , אַחֶיהָ , &c. On the form אָחִיו (which is always used instead of אֲחִיו) see § 27, Rem. 2, *b*.

אֶחָד *one* (for אַחַד , with *Dag. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, *b*), *constr. st.* אַחַד , *fem.* אַחַת for אַחֶדֶת *una* (see § 19, 2), *in pause* אֶחָת . In one instance, Ez. xxxiii. 30, it takes the form חַד (*by aphæresis*, § 19, 3), as in Aramæan. *Plur.* אֲחָדִים *some.*

אָחוֹת *sister* (*contr.* for אֲחֹוֶת , from the masc. אָחוּ = אֲחִי), *plur.* אֲחָיוֹת , *with suff.* אַחְיוֹתַי (from a *sing.* אַחְיָה , *fem.* from אֲחִי), also אֲחוֹתֵיךְ (as if from a sing. אָחָה).

אִישׁ *a man*, a softened form of אֱנָשׁ (§ 19, 5, Rem.); in

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* As these nouns, though primitives, follow the analogy of verbals (§ 81, 2), it is necessary, in order to understand their inflexions, that we should know to which class of irregular verbs they respectively conform.

the *plur.* it has very seldom אִישִׁים, the usual form being אֲנָשִׁים (from אֱנָשׁ), *constr.* אַנְשֵׁי. Comp. אִשָּׁה.

אָמָה *maid-servant*, *plur.* (with ה as consonant) אֲמָהוֹת, אַמְהוֹת. Comp. in Aram. אֲבָהָן *fathers*.

אִשָּׁה *woman* (for אִנְשָׁה, *fem.* from אֱנָשׁ), *constr. st.* אֵשֶׁת (*fem.* from אִישׁ, for אִישֶׁת); *with suff.* אִשְׁתִּי, אִשְׁתְּךָ, *plur.* נָשִׁים, abbreviated from אֲנָשִׁים.

בַּיִת *house* (probably a softened form from בָּנֶת (בַּנְת), § 19, 5, Rem., like שַׁיִת *thorn*, from שַׁנְת), derivative of בָּנָה *to build* (compare δόμος from δέμω), *constr. st.* בֵּית, *plur.* בָּתִּים *bōt-tîm*, for בָּנְתִים from another sing. בַּת for בַּנְת (like בַּת for בָּנֶת).

בֵּן *son* (for בֶּנֶה, from בָּנָה), *constr. st.* בֶּן־, seldom בִּן־, once בְּנִי (§ 88, 3, *a*) Gen. xlix. 11, and בְּנוֹ (§ 88, 3, *b*) Num. xxiv. 3, 15. With *suff.* בְּנִי, בִּנְךָ; *plur.* בָּנִים (as if from בָּן, for בָּנָה), *constr. st.* בְּנֵי.

בַּת *daughter* (for בֶּנֶת, *fem.* from בֵּן, comp. § 19, 2), *with suff.* בִּתִּי (for בִּנְתִּי); *plur.* בָּנוֹת (from the sing. בָּנָה, comp. בָּנִים *sons*), *constr. st.* בְּנוֹת.

חָם *father-in-law*, *with suff.* חָמִיךָ, and חָמוֹת *mother-in-law*, compare אָח *brother*, אָחוֹת *sister*.

יוֹם *day*, *dual* יוֹמַיִם, but *plur.* יָמִים, יְמֵי (as if from יָם for יָמֶה).

כְּלִי *vessel*, *plur.* כֵּלִים (as if from כֶּל, כֶּלֶה).

מַיִם *plur. water* (comp. § 86 b, 1 Rem. 2) *constr. st.* מֵי, and also מֵימֵי, *with suff.* מֵימֵיכֶם.

עִיר *city*, *plur.* עָרִים, עָרֵי (from עָר, which is still found in proper names).

פֶּה *mouth* (for פֶּאֶה, from פָּאָה *to breathe*), *constr. st.* פִּי (for פְּאִי), *with suff.* פִּי *my mouth*, פִּיךָ, פִּיו.

רֹאשׁ *head* (for רָאשׁ), *plur.* רָאשִׁים (for רְאָשִׁים, § 23, 2).

## Sect. 95.

## NUMERALS. I. CARDINAL NUMBERS.

1. The Cardinal numbers* from 2 to 10 are substantives with abstract meaning, like *triad*, *decad*, *πεντάς*, though they are

* That the Hebrew numerals, from 1 to 10, are words of very high antiquity [if not strictly primitive, see § 81, 1] may be inferred from their essential coincidence in all the Shemitish tongues. Moreover a principal ground for maintain-

also used *adverbially* (§ 118). Only אֶחָד *one* (*unus*), *fem.* אַחַת (*una*, see § 94), is construed as an adjective. Of the remaining numbers, each has different forms for the two genders, but usage employs the feminine form in connexion with masculine nouns, and *vice versâ*.

It is only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתַּיִם, that the gender of the numeral agrees with that of the object numbered

The numerals from 1 to 10:

| | *Masculine.* | | *Feminine.* | |
|---|---|---|---|---|
| | ***Absol.*** | ***Constr.*** | ***Absol.*** | ***Constr.*** |
| 1. | אֶחָד | אַחַד | אַחַת | אַחַת |
| 2. | שְׁנַיִם | שְׁנֵי | שְׁתַּיִם * | שְׁתֵּי |
| 3. | שְׁלֹשָׁה | שְׁלֹשֶׁת | שָׁלֹשׁ | שְׁלֹשׁ |
| 4. | אַרְבָּעָה | אַרְבַּעַת | אַרְבַּע | אַרְבַּע |
| 5. | חֲמִשָּׁה | חֲמֵשֶׁת | חָמֵשׁ | חֲמֵשׁ |
| 6. | שִׁשָּׁה | שֵׁשֶׁת | שֵׁשׁ | שֵׁשׁ |
| 7. | שִׁבְעָה | שִׁבְעַת | שֶׁבַע | שְׁבַע |
| 8. | שְׁמֹנָה | שְׁמֹנַת | שְׁמֹנֶה | שְׁמֹנֶה |
| 9. | תִּשְׁעָה | תִּשְׁעַת | תֵּשַׁע | תְּשַׁע |
| 10. | עֲשָׂרָה | עֲשֶׂרֶת | עֶשֶׂר | עֶשֶׂר |

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ing the historical affinity between these languages and the Indo-Germanic, is the fact that in both families the numerals from 1 to 7 appear at first sight to be very similar. With שֵׁשׁ (prop. שֵׁדְשׁ as the Arab. and Æth. show) is compared the Sanskrit *shash*, [Celtic *se*, also *chwech*], ancient Persian *cswas*, Gr. ἕξ, Lat. *sex*, ancient Slavic *shestj;* with שֶׁבַע, Sansk. *saptan*, ancient Per. *haptan*, modern Per. *haft*, Gr. ἕπτα, Lat. *septem* [Celtic *seacht*, also *saith*], our *seven;* with שָׁלֹשׁ (Aram. תְּלָת), Sansk *tri*, fem. *tisri*, ancient Per. *thri*, fem. *tisaró* [Celt. *tri*]. Gr. τρεῖς, Lat. *tres;* with אֶחָד, Sansk. *êka* [perhaps also Welsh *ychydig* i. e. *few*]; with חָמֵשׁ, Sansk. *pantshan*, Gr. πέντε. [= Æolic πέμπε, Welsh *pump*], Lat. *quinque*, [Gaelic *cuig*]; with אַרְבַּע, Lat. *quatuor* [Celtic *ceathar*, also *pedwar*]; with שְׁנַיִם (Aram. תְּרֵין), Sansk. *dva*, Lat. *duo* [Celt. *dau do*]. &c. But a close analysis makes these apparent coincidences again doubtful [but not in the judgment of Gesenius, Ewald. &c.]; because there is great probability, on the other side, that at least the numerals שְׁנַיִם, חָמֵשׁ (prop. the fist, the 5 fingers) and עֶשֶׂר (prop. combination, multitude) are to be traced back to the pure Shemitish stems שָׁנָה *to repeat*, חָמַשׁ *to contract* (comp. קָמַץ, קָפַץ), and עָשַׂר *to bind together* (comp. אָסַר, קָשַׁר &c.); even if all the other numerals cannot be referred to an equally obvious etymology.

* Shortened from שְׁנְתַּיִם (according to others it is for אֶשְׁתַּיִם with *Aleph prosthetic*, § 19, 4), hence the *Daghesh lene* in the *Tav*.

The other Shemitish languages exhibit the same peculiarity in respect to the genders. For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas*, *trias*, had both the masculine and feminine form. The feminine was the chief form, and hence became connected with words of the predominant masculine gender; and the other form without the feminine ending was used with words of the feminine gender.* Usage made this a settled law in all the Shemitish languages. The exceptions are very rare: e.g. שְׁלֹשֶׁת נָשִׁים, Gen. vii. 13 (where the use of the feminine termination is manifestly occasioned by the masculine *form* of the word נָשִׁים), Ez. vii. 2; Job i. 3.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרֵה *fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form), the units are in the construct state, which in this case indicates merely a close connexion, not the relation of the genitive (§ 114). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy: the third shows the manner in which the rest are formed.

| | *Masc.* | *Fem.* |
|---|---|---|
| 11. | אַחַד עָשָׂר | אַחַת עֶשְׂרֵה |
| | †עַשְׁתֵּי עָשָׂר | עַשְׁתֵּי עֶשְׂרֵה |
| 12. | שְׁנֵים עָשָׂר | שְׁתֵּים עֶשְׂרֵה |
| | שְׁנֵי עָשָׂר | שְׁתֵּי עֶשְׂרֵה |
| 13 | שְׁלֹשָׁה עָשָׂר | שְׁלֹשׁ עֶשְׂרֵה |

Unusual forms are חֲמֵשֶׁת עָשָׂר *fifteen*, Judges viii. 10; שְׁמֹנַת עָשָׂר *eighteen*, Judges xx. 25. Here the masculine too has the units in the *constr. state*.

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* In the vulgar dialects of the Arabic and in the Æthiopic the feminine form of the numerals is used almost exclusively. This form appears in Hebrew also in the abstract use of the numerals (Gen. iv. 15). It may be added that the feminine form is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 105 3, *d*.

† The etymology of this word is obscure. R. Jona explains it by עַד שְׁתֵּי עֶשְׂרֵה *to twelve*, as if *close to twelve*, an expression like *undeviginti*, but yet not so passable here. Besides, this explanation would properly apply only to the *fem.*, whereas the *masc.* also has עַשְׁתֵּי עָשָׂר, where we should expect עַשְׁנֵי עָשָׂר for עַד שְׁנֵי עָשָׂר or else must assume an inaccuracy. Others explain thus: *something thought of in addition to ten*, from עָשַׁת *to think*.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units; as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90. *Twenty* is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *ten.** They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. The conjunction is always used.

The remaining numerals are as follows:

| | |
|---|---|
| 100 | מֵאָה *fem. constr.* מְאַת, *plur.* מֵאוֹת *hundreds.* |
| 200 | מָאתַיִם *dual* (for מְאָתַיִם). |
| 300 | שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c. |
| 1000 | אֶלֶף, *constr.* אֶלֶף, *plur.* אֲלָפִים *thousands.* |
| 2000 | אַלְפַּיִם *dual.* |
| 3000 | שְׁלֹשֶׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, &c. |
| 10000 | { רְבָבָה / רִבּוֹא / רִבּוֹת } (prop. *multitude*), *plur.* רִבֹּאוֹת *ten thousands.* |
| 20000 | רִבּוֹתַיִם *dual.* |
| 30000 | שְׁלֹשׁ רִבֹּאוֹת, 400000 אַרְבַּע רִבֹּאוֹת, &c. |

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold:* as אַרְבַּעְתַּיִם *fourfold* 2 Sam. xii. 6; שִׁבְעָתַיִם *sevenfold* Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֲחָדִים [comp. Welsh *ychydig*] means *some, some few,* and also *the same* (*iidem*); עֲשָׂרוֹת *decads* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals are, as with nouns, prop. genitives, though we translate them as nominatives, as שְׁלָשְׁתְּכֶם *you three,* prop. *your triad.*

## Sect. 96.

### NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ־ִי (§ 85, No. 5), besides which another ־ִי is also sometimes inserted in the final

* The plural forms עֶשְׂרִים, שִׁבְעִים, תִּשְׁעִים, from the segholates עֶשֶׂר, שֶׁבַע, תֵּשַׁע, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy requires עֲשָׂרִים, שְׁבָעִים, תְּשָׁעִים.

syllable. They are as follows: שֵׁנִי , שְׁלִישִׁי , רְבִיעִי , חֲמִשִּׁי and חֲמִישִׁי , שִׁשִּׁי , שְׁבִיעִי , שְׁמִינִי , תְּשִׁיעִי , עֲשִׂירִי . The ordinal *first* is expressed by רִאשׁוֹן (for רְאִישׁוֹן , from רֹאשׁ *head, beginning*, with the termination וֹן (§ 85, No. 4). The feminine forms have the termination ־ִית, rarely ־ִיָּה, and are employed also for the expression of numerical parts, as חֲמִשִׁית *fifth part*, עֲשִׂירִית and עֲשִׂירִיָּה *tenth part*. The same meaning is found also in forms like חֹמֶשׁ *fifth part*, רֹבַע and רֶבַע *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 118.

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# CHAPTER IV.

## OF THE PARTICLES.

### Sect. 97.

### GENERAL VIEW.

1. The particles, in general, serve to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. They are for the most part borrowed or derived (§ 30, 4) from nouns, a few from pronouns and verbs. The number of really *primitive* particles is very small. The origin of those that are not primitive is twofold: 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum*, *causa*, and the Eng. *except*, *away*; 2) they are *derived* from other parts of speech, either *a*) by the *addition of formative syllables*, like יוֹמָם *by day* from יוֹם (§ 98, 3), or most commonly *b*) by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as primitives; e. g. אַךְ *only* (prop. *certainly*, *certe*) for אָכֵן.

Compare in German, *gen* from *gegen*, *Gegend*; *seit* from *Seite*; *weil*

13

(orig. a particle of time) from *Weile;* in English, *since* (old Eng. *sithence*), *till*, contr. from *to while.*

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. *ἀπὸ, ab, a; ἐξ, ex, e; ad* Fr. *à; aut*, Fr. *ou*, Ital. *o; super*, Ital. *su.**

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, and has been reduced to a single letter *prefixed* to the following word, as is the case with the preformatives of the Future (§ 47, 1, 2). This is the case especially with prepositions; e. g. the prefix בְּ from בֵּית, לְ from אֶל, כְּ from כֵּן (§ 100).

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Shemitish dialects, such abbreviations became more and more frequent. Thus for אֲשֶׁר, so early as the period of the later Biblical Hebrew, ·שֶׁ and even שְׁ had come into use, and in Rabbinic authors the full form אֲשֶׁר very seldom occurs; the דִּי of the Biblical Chaldee at a later period became דְּ; in modern Arabic we have *hallaq* (now) from *hâlwaqt*, *lêsh* (why?) from *li-ayyi-sheiin*, and many more. This view derives confirmation from the analogy of the western languages. Yet the use of the simplest particles belongs to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by *composition;* as מַדּוּעַ *wherefore?* for מַה־יָּדוּעַ *what taught?* i. e., *qua ratione ductus?* comp. *τί μαθών;* בִּלְעֲדֵי *besides*, from בַּל and עֲדֵי; מִלְמַעְלָה *from above*, from מִן, לְ, מַעְלָה.

More frequent is the combination of two words without contraction; as כִּי עַל כֵּן, כִּי אִם, אַף כִּי, אַחֲרֵי כֵן.

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* Even short phrases are contracted into one word, e. g. German *zwar* from *es ist wahr* (*il est vrai*), Lat. *forsitan* from *fors sit an.* In the Chinese, most of the particles are verbs or nouns, e. g. *iü*, *to give*, employed as a sign of the dative; *ì*, *to make use of*, hence *for; nèi*, *the interior*, hence *in.*

## Sect. 98.

## ADVERBS.

1. *Primitive* adverbs are those of negation, לֹא *not* = οὐ, οὐκ, אַל = μή, אֵין *there* [is] *not*, and some few others of place and time, as שָׁם *there*, אָז *then*.

These adverbs may at least for grammatical purposes be regarded as primitive, even if it be possible to trace them to other roots, particularly pronominal roots.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are:

*a*) Substantives with prepositions; e. g. בִּמְאֹד (*with might*), *very greatly;* לְבַד *alone* (prop. *in separateness*), with suff. לְבַדִּי *I alone* (prop. *in my separateness*); מִבַּיִת *within;* כְּאֶחָד (*as one*), *together.*

*b*) Substances in the accusative (the *casus adverbialis* of the Shemites, § 116), comp. τὴν ἀρχήν, as מְאֹד (*might*), *very greatly;* אֶפֶס (*cessation*), *no more;* הַיּוֹם (*this day*), *to-day;* יַחַד (*union*), *together.* Many of these substantives very seldom exhibit their original signification as nouns, e. g. סָבִיב (*circuit*), *around;* others have wholly lost it, as כְּבָר (*length*), *long ago;* עוֹד (*repetition*), *again, farther, longer.*

*c*) Adjectives, especially in the feminine (which answers to the *neuter*), as כֵּן *recte, ita* (prop. *rectum*), רִאשׁוֹנָה (*primum*) *at first, formerly,* רַבָּה and רַבַּת *much, enough,* נִפְלָאוֹת *wonderfully* (prop. *mirabilibus, sc. modis*), שֵׁנִית *the second time,* יְהוּדִית *Jewish,* i. e. in the Jewish language.

*d*) Verbs in the *Infinitive absolute,* especially in *Hiphil,* which are also to be regarded as accusatives (§ 128, 2); e. g. הַרְבֵּה (prop. *doing much*), *much.*

*e*) Pronouns, as זֶה (prop. *this* = *at this place*), *here.*

See a list of the adverbs most in use, with their meanings, in § 147.

3. Other adverbs have been formed by the addition of the formative syllable ָם (more seldom ֹם) to substantives, as אָמְנָם and אֻמְנָם *truly,* from אֹמֶן *truth;* חִנָּם (*for thanks*), *gratis, in vain;* יוֹמָם *by day,* from יוֹם; פִּתְאֹם for פִּתְעֹם *in a twinkling,* from פֶּתַע *twinkling.*

The termination ָם, ֹם, occurs also in the formation of substantives, like וֹן, ָן (§ 83, No. 15); e. g. פִּדְיוֹם and פִּדְיוֹן *ransom,* λύτρον, סֻלָּם

*ladder* (from סָלַל). Such forms might therefore be regarded as denominative nouns used adverbially. The difference is not essential; but, on the other hand, this termination is chiefly used to express an adverbial signification, and the analogy is very clear.

4. Adverbs formed by the abbreviation or mutilation of longer words; such, for example, as אַךְ *only* (prop. an affirmative particle, *certainly*, from אָכֵן, Chald. הָכֵין, הָכֵי), and especially the interrogative הֲ, e. g. הֲלֹא *nonne?* הֲגַם *num etiam?* which originated in the more full form הַל Deut. xxxii. 6.

This ה is pointed 1) generally with *Chateph-Pattach*, as הֲשַׂמְתָּ *hast thou set?* (see the examples in § 150, 2); 2) usually with *Pattach* and *Daghesh forte* (like the article) before a letter that has *Sh^e^wa*, as הַלְּבֶן Gen. xvii. 17; xviii. 21; xxxvii. 32, once without this condition, viz. הַיִּיטַב in Lev. x. 19; 3) with *Pattach* (and *Daghesh f. implicitum*) before gutturals, as הַאֵלֵךְ *shall I go?* 4) with *Seghol* before gutturals that have *Qamets*, as הֶאָנֹכִי *num ego?* This interrogative particle always has its place at the beginning of the clause.

5. Some adverbs, involving a verbal idea, admit also of *pronominal suffixes*, which are here used generally in the same form as with verbs, namely with *Nun epenthetic* (§ 57, 4). E. g. יֶשְׁנוֹ *he (is) present;* אֵינֶנִּי *I (am) not,* אֵינֶנּוּ *he (is) not;* עוֹדֶנּוּ *he (is) still;* אַיּוֹ *where (is) he?* The same applies to הֵן and הִנֵּה *behold!* (prop. *here, here* is), with suffixes; as הִנְנִי, in *pause* הִנֶּנִּי and הִנֵּנִי *behold me;* הִנְּךָ; הִנּוֹ; הִנְנוּ, in *pause* הִנֶּנּוּ and הִנֵּנוּ; הִנָּם.

## SECT. 99.

## PREPOSITIONS.

1. Most of the words which by usage serve as prepositions, were originally,

*a*) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as genitive, which is actually indicated in Arabic by the genitive ending: compare in German *statt dessen*, in Latin *hujus rei causa*. In the following examples the original signification of the noun is enclosed in parenthesis, and marked with an asterisk if it is still in use. Exs. אַחַר (*hinder part**), *behind, after;* אֵצֶל (*side**), *close by;* בֵּין (*intermediate space, midst**), *between;* בְּעַד, בַּעַד (*interval of space, distantia*),

*behind, about;* זוּלַת *(remoteness, absence), besides;* יַעַן *(purpose), on account of;* מוּל *before, over against;* מִן *(part), from, out of;* נֶגֶד *(that which is before), before, over against;* עַד *(progress, duration*), during, until;* עַל *(upper part), upon, over;* עִם *(connexion,* also עֻמַּת, לְעֻמַּת*), with;* תַּחַת *(under part*), under, in place of.*

*b*) Substantives in the *construct state with prefixes;* as לִפְנֵי *(in face of), before;* כְּפִי, לְפִי *(in accordance with the mouth, i. e. the command*), according to;* בִּגְלַל *(in consideration), on account of,* לְמַעַן *(for the purpose), on account of.*

2. Substantives used adverbially very readily take, in this manner, the construction of prepositions. E. g. בְּבְלִי, בְּאֵין, בְּאֶפֶס *(in the want of), without;* בְּעוֹד *(in the continuing of), during;* כְּדֵי, בְּדֵי *(for enough), for, according to.*

## Sect. 100.

## PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מִן is frequently written as a *prefix*, yet without wholly losing its Nun, which is represented by a *Daghesh forte* in the following letter, as מִיַּעַר *from a forest.*

On the ways of using מִן the following particulars should be noticed. Generally it stands entire and apart only before the article, as מִן הָאָרֶץ, also in particular before feeble letters, as מִן־אָז Jer. xliv. 18, מִן בְּנֵי 1 Chron. v. 18, and elsewhere in the later books (like the usage of the Syriac): there is besides a poetical form מִנִּי (especially in Job). Most generally it is *prefixed* (as in מִדָּם) by means of *Daghesh forte*, which can be omitted only in letters that have *Sh'va* (according to § 20, 3, *b*); before gutturals it becomes מֵ (according to § 22, 1), e. g. מֵאָדָם, מֵעַם; before ח also מְ, as מִחוּץ, מִחוּט Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 97, 2) to a single prefix consonant with the slightest vowel (Sh'va); namely,

בְּ *in, at, on, with* (from בַּיִת, בֵּי),
לְ *towards, to* (from אֶל),
כְּ *like, as, according to* (from כֵּן).*

On the pointing of these prefixes we observe:

* Of the derivation of לְ from אֶל, there is no doubt; and אֶל itself may be derived from a root meaning *to approach* (Heb. and Aram. לָוָה, לְוָא *adhæsit*, Arab.

*a*) They have strictly Sh<sup>e</sup>va, which is, however, changed according to the remarks in § 28, 1, 2, thus לִפְרִי *to fruit*, כַּאֲרִי *as a lion;* and before feeble letters it follows the rules in § 23, 2 and § 24, 1, *a*, e. g. לֵאמֹר for לִיהוּדָה, לֶאֱמֹר.

*b*) Before the article they usually displace the ה and take its pointing, as בַּגָּן for בְּהַגָּן *in the garden.* See § 35, Rem. 2.

*c*) Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they have also *Qamets* (§ 26, 3), yet not always, but only in the following cases, *α*) before the Infinitives which have the fore-mentioned form, as לָתֵת *for to give*, לָדִין *for to judge*, לָלֶדֶת *for to bear*, except before the genitive, בְּגֶשֶׁת Num. viii. 19, בְּשֶׁבֶת Judges xi. 26; *β*) before many pronominal forms לָזֶה, בָּזֶה, כָּזֶה, כָּאֵלֶּה *like these;* particularly בָּכֶם, לָכֶם, כָּכֶם; and בָּהֶם, לָהֶם, כָּהֵם (see § 101, 2); *γ*) when the word is closely connected with the foregoing and not the following, e. g. פֶּה לָפֶה *mouth to mouth* 2 Kings x. 21, בֵּין מַיִם לָמָיִם *between water and water* Gen. i. 6, particularly at the end of a clause; see the instructive example in Deut. xvii. 8, likewise לָנֶצַח *to eternity*, but לְנֵצַח נְצָחִים *to all eternity*, Is. xxxiv. 10.

*d*) With the interrogative מָה they are quite closely joined by means of *Pattach* and *Daghesh forte*, as בַּמֶּה *by what?* כַּמָּה *how much?* לָמָּה (*Milĕl*) *for what? why?* Comp. the *Vav conversive* of the future (§ 48 b, 2). Before gutturals לָמָה is used instead of לָמָּה.

Rem. The word יְהוָֹה, which has not its proper original vowels (probably יַהְוֶה) but those of אֲדֹנָי (see the Lexicon under the word), takes the *prefixes* also after the manner of אֲדֹנָי, as לַיהוָֹה, בַּיהוָֹה, מֵיְהוָֹה (because one was expected to read לַאדֹנָי, בַּאדֹנָי, מֵאֲדֹנָי).

## Sect. 101.

## PREPOSITIONS WITH SUFFIXES AND WITH THE PLURAL FORM.

1. As all prepositions were originally nouns (§ 99), they are also united with the pronoun after the manner of the nouns, i. e. the pronoun in construction with them takes the form of the nominal suffix (§ 89, 1, 2), as אֶצְלִי (prop. my side) *by me*, אִתִּי (my vicinity) *with me*, תַּחְתַּי (my place) *instead of me*, like *mea causa, on my account.*

Rem. 1. The preposition אֵת *near, with* (from אֶנֶת), is distinguished from אֶת, the sign of the definite accusative (§ 115, 2), when suffixes are added, by the difference of pointing, the former making אִתִּי, אִתּוֹ, אִתְּכֶם, אִתָּם, while the latter retains its original *o* before most of the pronouns, as אֹתִי *me*, אֹתְךָ, אֹתָךְ *thee*, אֹתוֹ *him*, אֹתָהּ *her;* אֹתָנוּ *us*, אֶתְכֶם, אֶתְכֶן *you*,

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ולי *accessit*). On the derivation of בְּ from בַּיִת, Aram. also בֵּי, prop. *in the house*, hence *in* (not from בֵּין *between*), see Gesenius's Heb. Lexicon; כְּ (from כֵּן) signifies prop. *so*, doubled כְּ—כְּ *as—so*.

אֹתָם and אֶתְהֶם *them*. Only in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, אֵת *with* is incorrectly inflected אֹתִי, אֹתָם.

2. The preposition עִם *with* takes *Qamets* before כֶם and הֶם, in order that the doubling of the *Mem* may be distinctly heard, as עִמָּכֶם, עִמָּהֶם. In the first person besides עִמִּי we find עִמָּדִי.

3. It is but seldom that prepositions take the verbal suffixes, as תַּחְתֵּנִי 2 Sam. xxii. 37, 40, 48 (for which we find תַּחְתַּי in Ps. xviii. 37, 40, 48), תַּחְתֶּנָּה Gen. ii. 21, and בַּעֲדֵנִי Ps. cxxxix. 11 (here for the sake of rhyming with יְשׁוּפֵנִי). But in these cases the form of the suffix may be certainly accounted for by the fact, that a tendency *whither* is thought of, so תַּחְתֵּנִי *under-me-ward* 2 Sam. (as above), which is somewhat different from תַּחְתַּי *under me*, תַּחְתֶּנָּה *in its place* ("he put flesh in-*to* its place"), בַּעֲדֵנִי *around me hither*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 100) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to כְּ is appended the syllable מוֹ, and מִן is lengthened into מִמֶּן (prop. *a parte*, from the side of —), and for בְּ and לְ we have at least בָּ and לָ with full vowel.

*a*) לְ with suffixes :

| | *Sing.* | | *Plur.* | |
|---|---|---|---|---|
| 1. | לִי *to me.* | | לָנוּ *to us.* | |
| 2. *m.* | לְךָ, לְכָה, in pause לָךְ | *to thee.* | לָכֶם | *to you.* |
| 2. *f.* | לָךְ | | לָכֵן, לָכֵנָה | |
| 3. *m.* | לוֹ *to him.* | | לָהֶם, לָהֵמָּה, *poet.* לָמוֹ* | *to them.* |
| 3. *f.* | לָהּ *to her.* | | לָהֶן† | |

* It has frequently been maintained, that the form לָמוֹ stands also for the *sing.* לוֹ, for which various explanations have been given. An analogy might certainly be found in the תִּקְטֹלְנָה used for תִּקְטֹל (§ 47, Rem. 3). But it is so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Shem = the Shemites), Ps. xxviii. 8; lxxiii. 10 (in reference to the people), Is. xliv. 15 (in reference to פֶּסֶל, אֵל, which the LXX have rendered *θεοί*), liii. 8 (in reference to the foregoing דּוֹרוֹ *his generation*, i. e. He and his like).

The same is true of עָלֵימוֹ for עֲלֵיהֶם; see Job xx. 23 (in reference to the ungodly man, who in the whole representation, vs. 5–20, is a collective,—nay, it begins v. 5 with the plural רְשָׁעִים) and xxvii. 23 (comp. at the beginning of the representation, v. 13, עָרִיצִים). More strange is עָלֵימוֹ Job xxii. 2 in reference to גֶּבֶר *man* (human being). Yet this too is doubtless collective.

[It is proper to remark, that the use of לָמוֹ for the *sing.* לוֹ is still maintained by Ewald in his latest work, *Ausführliches Lehrbuch der Hebr. Sprache*, 5te. Ausgabe, 1844. The same is maintained by other eminent scholars.—Tr.]

† Not לָכֵן, which signifies *therefore*.

בְּ takes suffixes in the same manner, except that for the 3 *pers. plur.* we have also בָּם, *fem.* בָּהֶן, but not בְּמוֹ.

b) כְּ with suffixes:

| | *Sing.* | | *Plur.* | |
|---|---|---|---|---|
| 1. | כָּמוֹנִי* | *as I.* | כָּמוֹנוּ | *as we.* |
| 2. m. | כָּמוֹךָ | *as thou.* | כָּכֶם, seldom כְּמוֹכֶם | *as ye.* |
| 2. f. | — | | — — — | |
| 3. m. | כָּמוֹהוּ | *as he.* | כָּהֵם, כָּהֶם, כְּמוֹהֶם | *as they.* |
| 3. f. | כָּמוֹהָ | *as she.* | — — — | |

c) מִן with suffixes:

| | *Sing.* | | *Plur.* | |
|---|---|---|---|---|
| 1. | מִמֶּנִּי, *poet.* מִנִּי, מֶנִּי | *from me.* | מִמֶּנּוּ | *from us.* |
| 2. m. | מִמְּךָ, in pause מִמֶּךָּ | *from thee.* | מִכֶּם | *from you.* |
| 2. f. | מִמֵּךְ | | מִכֶּן | |
| 3. m. | מִמֶּנּוּ, *poet.* מֶנְהוּ, מִנֵּהוּ | *from him.* | מֵהֶם, *poet.* מִנְּהֶם | *from them.* |
| 3. f. | מִמֶּנָּה | *from her.* | מֵהֶן | |

The syllable מוֹ in כָּמוֹנִי (in Arabic מָה=מא *what*, prop. *according to what I*, for *as I*) is in poetry appended to the pure prefixes כְּ, בְּ, לְ, even without suffixes, so that כְּמוֹ, בְּמוֹ, לְמוֹ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; in the case of מִן it has adopted the shorter ones, resembling those of the Syriac.

The preposition מִן with *suff.* makes מִמֶּנּוּ *from him*, which comes from מִמֶּנְ־הוּ (according to § 19, 2, Rem.), and is identical in form with מִמֶּנּוּ *from us*, which comes from מִמֶּנְ־נוּ. The Palestinian grammarians wanted to distinguish the last by writing it מִמֶּנּוּ, but Aben Esra with justice objected. The form מִמֶּנָּה always stands without *Mappiq*, and comes from מִמֶּנְ־הָה or מִמֶּנְ־הָ.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* (for the ground of this, see § 106, 2, *a*).† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns (§ 89, 2). These are:

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* The use of נִי for ־ִי here is simply for the sake of euphony.

† Some of these words, which come from stems לה, namely אֱלֵי, עֲלֵי, עֲדֵי, may certainly be traced back to singular forms like אֱלַי, עֲלַי, עֲדַי; but the analogy of the others makes it more probable that these too should be regarded as plurals. Comp. the plural forms בְּנֵי from בֵּן; רֵעַי, רֵעֶיךָ, &c. from רֵעַ.

אַחַר, more frequently אַחֲרֵי (prop. *hinder parts*), *behind*, with suff. always אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרָיו, אַחֲרֵיכֶם, &c.

אֶל־, poet. also אֱלֵי (*regions*, *directions*), *towards*, *to*, with suff. always אֵלַי *to me*, אֵלָיו, אֲלֵיכֶם.

בֵּין (*interval of space*), *between*, with suff. בֵּינִי, בֵּינְךָ, but also בֵּינֶיךָ, בֵּינֵיכֶם, בֵּינוֹתֵינוּ, בֵּינוֹתָם (from בֵּינִים, בֵּינוֹת, *intervals*).

מִן *from*, *out of*, seldom מִנֵּי (*plur. constr. st.*), Is. xxx. 11.

עַד (*progress*, *duration*, from עָדָה) *as far as*, *unto*, *plur.* עֲדֵי (only poet.), with suff. עָדַי, עָדֶיךָ, עָדָיו, עֲדֵיכֶם (even the last with Qamets).

עַל *upon*, *over*, *constr. st.* of עַל *that which is above* (from עָלָה *to go up*), *plur.* עֲלֵי (only poet.), with suff. עָלַי, עָלֶיךָ, עָלָיו, עֲלֵיהֶם, for which עָלֵימוֹ is also used in poetry.

תַּחַת *under* (prop. *that which is beneath*), with suff. in plural תַּחְתַּי, תַּחְתָּיו, but also in the singular תַּחְתָּם.

## Sect. 102.

## CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

*a*) Pronouns, as אֲשֶׁר and כִּי *that*, *because*, *for*, the first being the common *relative pronoun*, and the last also having come from a pronominal stem (§ 36).

*b*) Adverbs, as אַל and בַּל (*not*), *that not*, אִם (*num ?*), *if*, אַךְ, רַק (*only*), *but yet*. Also adverbs with prepositions; e. g. בְּטֶרֶם (*in the not yet*), *before that*; or with a conjunction added, as אַף כִּי *there is added that* = *much more* or *much less*.

*c*) Prepositions which are fitted by the addition of the con junctions אֲשֶׁר and כִּי to show the connexion between propositions; e. g. יַעַן אֲשֶׁר *because* (from יַעַן *on account of*), prop. *on this account, that*, אַחַר אֲשֶׁר *after that*, כַּאֲשֶׁר *according as*, עֵקֶב כִּי and עֵקֶב אֲשֶׁר (*in consequence that*), *because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for עַל אֲשֶׁר) *because*, עַל־כֵּן (for עַל־כֵּן אֲשֶׁר) *on this account that*, *because*.

In like manner, all prepositions before the Infinitive may be rendered as conjunctions (§ 130, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have been originally other parts of speech, particularly nouns, and they generally betray their affinity with verbal roots, as אוֹ (prop. *desire*, *choice*, from אָוָה *to desire*, comp. Prov. xxxi. 4) *or*, like *vel*, *ve*, kindred with *velle;* פֶּן (*a turning away*) *that not*. Even the only prefix conjunction וְ *and* must perhaps acknowledge relationship with וָו *a fastening*, *a nail*.

The pointing of the conjunction וְ is in many respects analogous to that of the *prefixes* בְּ, כְּ, לְ (§ 100, 2), but as a feeble letter it has some peculiarities.

*a*) Usually it has simple *Sh*ᵉ*va* (וְ).

*b*) Before words whose first consonant has simple Shᵉva, the *Vav* takes the vowel-sound וּ, as וּלְכֹל (see § 26, 1, Rem.). It is also sounded thus (yet with the exception of the case under *d*) before its cognate letters, the labials ב, מ, פ; as וּמֶלֶךְ and even before a *Chatuph* (under letters not guttural), as וּזֲהַב Gen. ii. 12.

*c* Before יְ the *Vav* takes *Chireq*, as in וִיהִי (for וְיְהִי, comp. § 28, 1, and § 24, 1, *a*); and before חֲ and חֱ it is sometimes pointed with Chireq or Seghol, as וִחְיִיתֶם Jos. viii. 4, and וֶחְיֵה Gen. xx. 7 (comp. § 62, Rem. 5).

*d*) Immediately before the tone-syllable, it often takes *Qamets*, like בָּ, כָּ, לָ, and with the same limitation (§ 100, 2, *c*), especially when words are connected in pairs, as תֹהוּ וָבֹהוּ Gen. i. 2, יוֹם וָלַיְלָה viii. 22, yet chiefly only at the end of a small clause, hence שֵׁם וְחָם וָיֶפֶת Gen. vii. 13, אֱלֹהִים וָמֶלֶךְ 1 Kings xxi. 10.

## Sect. 103.

### INTERJECTIONS.

1. Among the interjections are several primitive words which are merely natural sounds expressed in writing, as אָהּ, אֲהָהּ *ah!* הוֹי, אוֹי *wo!* הֶאָח *ho! aha!*

2. Most of them, however, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections, as הֵן or הִנֵּה *behold!* (prop. *here*); הָבָה, *plur.* הָבוּ (prop. *give*, Imp. from יָהַב) for *age*, *agite;* לְכָה, לְכוּ (prop. *go*), the same;* חָלִילָה *far be it!* prop. *ad profana!* בִּי (perhaps for בְּעִי *entreaty*), *I beseech*, *hear me;* נָא

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* הָבָה and לְכָה stand also in this form in connexion with the feminine and with the plural, as a proof that they have fully assumed the nature of interjections.

*now*, *I pray* (in Æthiop. an Imp. *well now! come*), a particle of incitement and entreaty (which is put after the expression it belongs to).*

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* The particle נָא serves to express the most various turns of discourse, which are exhibited in different parts of the Syntax. A short statement must here suffice. נָא stands *a*) after the *Imp.* in commanding as well as in entreating (§ 127, 1, Rem.); *b*) after the *Fut.* in the first as well as in the third person (§ 125, 3, *b* and § 1 6, 1); *c*) once after the *Pret.* (§ 124, 4, in Note); *d*) after various particles, as הִנֵּה נָא *behold now*, particularly with conjunctions, אַל־נָא *ne* (quæso) and אִם־נָא *if now*, εἴποτε. *if* with a courteous or modest restriction. In courteous discourse these particles are very frequently employed Gen. xviii. 3; xix. 7, 8, 19; l. 17.

# PART THIRD.

## SYNTAX.

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## CHAPTER I.

## SYNTAX OF THE NOUN.

### Sect. 104.

### RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE,— OF THE ABSTRACT TO THE CONCRETE.

In the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways:

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material, e. g. כְּלֵי כֶסֶף *vessels of silver=silver vessels;* תֵּבַת עֵצִים *ark of wood=wooden ark,* like *des vases d'or;* in like manner אֲחֻזַּת עוֹלָם *an eternal possession,* Gen. xvii. 8, מְתֵי מִסְפָּר *men of number=few men* Gen. xxxiv. 30, אֶבֶן חֵן *a precious stone* Prov. xvii. 8. This construction was employed even in cases where the language supplied an adjective, e. g. בִּגְדֵי הַקֹּדֶשׁ *the holy garments.* Ex. xxix. 29. Comp. *un homme de bien.*

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as מִבְחַר עֲמָקַיִךְ *the choice of thy valleys,* i. e. *thy choice valleys,* Is. xxii. 7, comp. xvii. 4, xxxvii. 24; Gen. xxiii. 6; Ex. xv. 4. With the substantive כֹּל *totality,* for *all,* this is the usual construction (see § 109, 1, Rem.).

2. Where the adjective would stand *alone* as predicate, the substantive sometimes takes its place; e. g. Gen. i. 2, *the earth was desolation and emptiness;* Job iii. 4, *let this day be darkness,* Ps. xxxv. 6, lxxxviii. 19, cx. 3;

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* There are a few adjectives of this kind formed after the manner of passive participles, as אָרוּז *of cedar,* נָחוּשׁ *of brass,* comp. *cuneatus* (wedge-like).

Is. v. 12; Job xxiii. 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is* בַּכֹּחַ *with power*, for *powerful*.

2. In Hebrew many of our adjectives denoting a property, attribute, or habit, are expressed by circumlocution, viz. by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words, viz.

*a*) by אִישׁ *man*, e. g. אִישׁ דְּבָרִים *an eloquent man*, Ex. iv. 10; אִישׁ דַּעַת *a wise man*, Prov. xxiv. 5. *b*) by בַּעַל *master*, e. g. בַּעַל שֵׂעָר *hairy*, 2 Kings i. 8; בַּעַל הַחֲלֹמוֹת *the dreamer*, Gen. xxxvii. 19. *c*) by בֵּן *son* and בַּת *daughter*, e. g. בֶּן־חַיִל *a valiant man*, 1 Kings i. 52; בְּנֵי־קֶדֶם *an oriental*, Gen. xxix. 1; בֶּן־שָׁנָה *one year old*, Ex. xii. 5; בֶּן־מָוֶת *doomed to death*, 1 Sam. xx. 31; בַּת בְּלִיַּעַל *a worthless woman*, 1 Sam. i. 16.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as בְּלִיַּעַל *worthlessness*, for *worthless*, like *scelus* for *scelestissimus*; and at the same time for the plural, as קֶשֶׁת *bow* for *bowmen*, Is. xxi. 17, קָצִיר *harvest* for *harvesters*, xvii. 5. So far as this is a common characteristic of language, see § 82, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 83; comp. § 105, 3, *b*.

We may here remark also that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אָבִיר *the Strong*, i. e. *God;* אַבִּיר *the strong*, i. e. *the bullock*, in Jeremiah *the horse;* רוֹזֵן *the majestic, august*, for *the prince;* לְבָנָה *the pale* i. e. *the moon*. In Arabic this is yet far more common. Comp. *merum* for *vinum*, ὑγρή i. e. *the sea* Odyss. 1, 97.

## Sect. 105.

## USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine termination appended to it (§ 79, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 86, 4), from the use of the feminine plural form. We have now to show for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated The principal cases are the following, viz. *a*) when the female is indicated by an entirely different word, which, of

course, requires no feminine ending, as *father*, *mother*, in Heb. אָב, אֵם; אַיִל *ram*, רָחֵל *ewe; b*) when the female is indicated by the addition of the feminine ending, as אָח *brother*, אָחוֹת *sister;* עֶלֶם *young man*, עַלְמָה *young woman;* פַּר *juvencus*, פָּרָה *juvenca;* עֵגֶל *vitulus*, עֶגְלָה *vitula; c*) when the feminine gender is shown only by the construction (*communia*), like ὁ, ἡ βοῦς; ὁ, ἡ παῖς, as גָּמָל *camel masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בָּקָר *masc. male cattle*, Ex. xxi. 37, but *fem.* for *female cattle*, Job i. 14; *d*) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both, as in ὁ λύκος, ἡ χελιδών (*epicœna*) e. g. דֹּב שַׁכּוּל *masc. a bear robbed of her young*, Hos. xiii. 8 (yet it is construed as feminine in 2 Kings ii. 24); אַלּוּף *masc. ox*, Ps. cxliv. 14, where the *cow* is intended.

Writers often neglect to avail themselves of forms in the language whose gender is indicated according to *a*, *b*, *c*, and use less distinct terms, e. g. חֲמוֹר and אַיָּל as *fem.* for אָתוֹן and אַיָּלָה, 2 Sam. xix. 27, and Ps. xlii. 2; also נַעַר *a youth*, for נַעֲרָה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin;* in Arabic also, the more elegant written language avoids the feminine forms (e. g. בעלה *mistress*, ערוסה *bride*), which are common in later usage.

That the designations of sex were used sparingly, appears also in other examples; viz. אָמוֹן *masc. architect*, Prov. viii. 30, where *wisdom* (*fem.*) is meant (comp. *artifex omnium natura*, Plin. 2, 1); מֵת *a dead body* (*masc.*), spoken of the corpse of a woman, Gen. xxiii. 4, 6; אֱלֹהִים for a *goddess*, 1 Kings xi. 5, like Eng. *friend*, *teacher*, and Lat. *auctor*, *martyr*.

Among *epicœne* nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. *masc.* כֶּלֶב *dog*, זְאֵב *wolf; fem.* יוֹנָה *dove*, חֲסִידָה *stork*, בַּת יַעֲנָה *ostrich*, אַרְנֶבֶת *hare*.

2. The most constant use of the feminine ending for denoting the feminine gender, is found in the adjectives and participles.

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred,* viz.

*a*) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as יָרֵךְ *side* (of the human body), *thigh*, יַרְכָה *side* (of a country), *region;* מֵצַח *brow*, מִצְחָה *greave* (from the resemblance).

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* On the subject of Nos. 3 and 4, see the excellent remarks of *Harris* (Hermes, I. p. 37).

*b*) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נָקָם, נְקָמָה *vengeance*, עֵזֶר, עֶזְרָה *help* (§ 83, 11, 12). Adjectives when used abstractly or in a neuter sense (like τὸ καλόν), commonly take the fem. form, as נְכוֹנָה *the right*, Ps. v. 10; so also in the plur. גְּדֹלוֹת *great things*, Ps. xii. 4.

*c*) At times the feminine form is applied, when a *dignity* or *office* is designated, which borders on the abstract sense, as פְּרָעוֹת *princes* (like *highnesses*), קֹהֶלֶת *concionator*, comp. סֹפֶרֶת as a man's name in Neh. vii. 57; Ezra ii. 55. Even the feminine plural אָבוֹת *fathers* appears to have some reference to *dignity*. These words are, however, agreeably to their signification, construed with the *masc*. This use of words prevails more extensively in Arabic, Æthiopic and Aramæan, e. g. in *Caliph* חליפה. A remote likeness is found in Lat. *magistratus*, Ger. *Herrschaft*, [= Eng. *lordship*] for *Herr* [= Eng. *lord*], *Obrigkeit* for *Oberer*, Ital. *podestà*, &c.

*d*) *Collectives*, as אֹרֵחַ *wanderer*, *traveller*, אֹרְחָה *caravan*, prop. *that which wandereth* for *the wanderers*; גּוֹלָה (from masc. גּוֹלֶה) *a company of exiles*; יוֹשֶׁבֶת Mic. i. 11, 12, prop. *that which inhabiteth* for *the inhabitants*; אֹיֶבֶת, Mic. vii. 8, 10, for *the enemies*. So in Arabic often. Comp. the poetic בַּת צֹר for בְּנֵי צֹר *sons* = *inhabitants of Tyre*, Ps. xlv. 13, בַּת עַמִּי = בְּנֵי עַמִּי *my countrymen*. Examples of its application to things without life, עֵצָה *timber*, עֲנָנָה *clouds*, אַרְזָה *cedar wainscot*. Comp. τὸ ἱππικόν and ἡ ἵππος for *the cavalry*, ἡ κάμηλος (Herodotus I., 80).

*e*) But on the contrary the feminine appears, as in Arabic, now and then to denote *an individual of a class*, when the masculine is used of the whole class, e. g. אֳנִי *ships*, *fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), אֳנִיָּה *a single ship*; שֵׂעָר *hair* (collectively), שַׂעֲרָה *a single hair* (see Judges xx. 16); so also תְּאֵנָה *a fig*, נִצָּה *a blossom* (beside the collective נֵץ Gen. xl. 10) and other instances. But the difference is mostly overlooked in the Hebrew usage.

4. Many words (besides certain names of objects properly feminine, No. 1, *a*) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

*a*) Names of *countries* and *towns*, contemplated as mothers,* or nurses, of the inhabitants, e. g. אַשּׁוּר *fem. Assyria*, אֱדוֹם *fem. Idumea*, צֹר *Tyre*; so also the appellative nouns which denote locality, as אֶרֶץ *earth*, עִיר *town*, תֵּבֵל *the world*, דֶּרֶךְ and אֹרַח *way*, חָצֵר *court*, מַחֲנֶה *camp*, שְׁאוֹל *under-world*, גֹּרֶן *threshing floor*, בְּאֵר *well*, &c., at times even מָקוֹם *place*.†

* Thus אֵם, 2 Sam. xx. 19 and on Phœnician coins (comp. אַמָּה, 2 Sam. viii. 1), stands for *mother-city*, μητρόπολις (comp. μήτηρ, *mater*); and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Ezek. xxiii. 15 (comp. son of the house, son of the womb).

† As this word מָקוֹם is usually *masc*., we find also in the others more or less fluctuation in the gender.

As names of people commonly remain masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדָה *masc. Jews*, Is. iii. 8, *fem. Judæa*, Lam. i. 3; אֱדוֹם *masc. Idumæans*, Numb. xx. 20, *fem. Idumea*, Jer. xlix. 17.

But the names of people are also construed as *fem.* from a metaphorical use (like the German *Pohlen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.*

*b*) *Members* and *parts of the body* in man or beast, יָד and כַּף *hand*, רֶגֶל *foot*, עַיִן *eye*, אֹזֶן *ear*, זְרוֹעַ *arm*, לָשׁוֹן *tongue*, כָּנָף *wing*, קֶרֶן *horn*, שֵׁן *tooth*, זָקָן *beard*, בֶּטֶן *womb*, probably with reference to their subserviency as mere instruments,† and hence also words for *inanimate instruments* and *utensils*, as חֶרֶב *sword*, יָתֵד *peg*, מַטֶּה and שֵׁבֶט *staff*, אָרוֹן *chest*, כַּד *pail*, עֶרֶשׂ *bed*, כּוֹס *cup*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the kindred dialects.

*c*) The words for *light*, *fire*, and other *powers of nature*, as שֶׁמֶשׁ *sun*, רוּחַ *wind*, also *spirit*, נֶפֶשׁ *breath*, *soul*; אֵשׁ *fire* (Æth. *ĕsat*), אוֹר (Job xxxvi. 32), and so אָח and תַּנּוּר *oven*, נֹגַהּ *brightness*, צֹהַר *window*, Gen. vi. 16, &c.‡

## Sect. 106.

### OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 86, 1, 2), the language employs some other means for the expression of plurality, viz. *a*) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class, as שׁוֹר *an ox* (*an individual of the ox kind*), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָקָר *five oxen*, Ex. xxi. 37, צֹאן *small cattle*, viz. *sheep or goats*, שֶׂה *an individual of the same, a sheep or a goat* (comp. in Eng. *twenty people*); *b*) the feminine ending (§ 105, 3, *d*): *c*) nouns which have the proper signification of the singular, but which are also used as collectives; e. g. אָדָם *man, the human race* Gen. i. 26, אִישׁ collect. for *men*, דָּבָר *words*,

* Here belongs the poetical personification of a people as a female, Is. xlvii.; l. 1; liv. 1 seq.; Ez. xvi.; Lam. i.

† Of the *masc.* gender in these nouns the few examples are זְרוֹעַ Is. xvii. 5, שׁוֹק Ex. xxix. 27, עַיִן Zech. iv. 10, לָשׁוֹן Ps. xxii. 16.

‡ The particulars are found in the Lexicon. Some of these words, moreover, have the feminine ending, as נְחֹשֶׁת *brass*, קֶשֶׁת *bow* (from the stem-word קוֹשׁ), עֵת *time* (for עֶדֶת). These are only now and then construed as masculine, from a misapprehension of their origin.

אוֹיֵב *the enemy*, for *enemies*. These words take the article, when all the individuals of the class are included (§ 107, 1).

2. On the other hand, the terminations which properly express *plurality*, are employed in the expression of other kindred ideas, so that the Hebrew often uses plural forms where other languages employ the singular. The plural is used to denote—

*a*) *Extension* of space and time:* hence the frequent use of it to express *portions of space, regions* or *places*, as שָׁמַיִם *heaven* (§ 86 b, Rem. 2), מְרוֹמִים *height* Job xvi. 19, מַרְגְּלוֹת *the place at the feet*, מְרַאֲשׁוֹת *the place at the head; certain portions of the body*, which are parts of its extension,† as פָּנִים *face*, צַוָּארִים *neck; spaces of time*, as חַיִּים *life*, נְעוּרִים *youth*, זְקֻנִים *old age;* and finally *states, qualities*, which are *permanent* or *of long continuance*, as עִוְעִים *perverseness*, רַחֲמִים *compassion*, שִׁכּוּלִים *childlessness*.

*b*) *Might* and *power*, so far as these were originally conceived of as something distributed and complex (*pluralis excellentiæ*). So particularly we find אֱלֹהִים *God* (whether the use of this word originated in a polytheistic view and then passed over to the "God of gods," or in a monotheistic view and as such was intended to denote God's might in its manifestations), then a few times קְדֹשִׁים *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3 (comp. Jos. xxiv. 19 and Chald. עֶלְיוֹנִין *the Highest* Dan. vii. 18), and תְּרָפִים *penates* always in the plural, even when only one image is meant 1 Sam. xix. 13, 16. Farther אֲדֹנִים = אָדוֹן *lord*, e. g. אֲדֹנִים קָשֶׁה *a hard lord* Is. xix. 4, אֲדֹנֵי הָאָרֶץ *the lord of the land* Gen. xlii. 30; so also בַּעַל *master* with *suff.* often בְּעָלָיו *his master*, בְּעָלֶיהָ *her master*.‡

Rem. 1. The use of the plural, according to letter *b*, is very limited and does not extend beyond the above words, which are used also in the singular as well. On the construction of these plurals with adjectives, see § 110, 1, Rem. 3; with verbs in § 143, 2. On אֲדֹנָי used of God, see § 119, Rem. 4.

2. The plurals under *a* are also limited [in common prose] to few words, but in poetry there is a more extensive use of them, e. g. חֲשֵׁכִים *tenebræ* (of dark places), תַּעֲנֻגִים *deliciæ*, אֱמוּנִים *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this

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* By transferring an expression for numerical quantity to geometrical (comp. No. 4, Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (see רַב, עָצוּם).

† Comp. the same use of the *plur.* in τὰ στέρνα, τὰ νῶτα, *præcordia*, *cervices*, *fauces*.

‡ Somewhat like is the use of *we* by kings when speaking of themselves (Ezra iv. 18; vii. 24; comp. 1 Mac. x. 19; xi. 31), a mode of speaking which is then applied to God (Gen. i. 26, xi. 7; Is. vi. 8). The Jewish grammarians call such a plural רִבּוּי הַכֹּחוֹת (*pluralis virium* or *virtutum*); the moderns call it *pluralis excellentiæ* or *plur. majestaticus*. The use of the plural as a form of respectful address, as modern languages have it, is somewhat different from the Hebrew usage.

compound idea is to be expressed in the plural, it is done *a*) most naturally by the plural form in the *governing noun*, as גִּבֹּרֵי חַיִל *strong heroes;* so also in compounds, as בֶּן־יְמִינִי *Benjaminite, plur.* בְּנֵי יְמִינִי 1 Sam. xxii. 7; *b*) *in both*, as גִּבֹּרֵי חֲיָלִים 1 Chron. vii. 5, בָּתֵּי כְלָאִים *prison houses*, Is. xlii. 22, and hence בְּנֵי אֵלִים, Ps. xxix. 1, *sons of Gods* for *sons of God;* *c*) even only *in the noun governed*, as בֵּית אָב *family*, בֵּית אָבוֹת *families* Num. i. 2 foll., פְּרִי מְגָדִים *precious fruits* Cant. iv. 16, vii. 14. On this remark, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Oreb and Zeeb* for *the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated as a *nomen compositum.**

The connexion with *suffixes* is also effected according to letter *c*, as פִּימוֹ *os eorum* for *ora eorum* Ps. xvii. 10, יְמִינָם Ps. cxliv. 8, where we also can say *their mouth, their right hand.*

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the conjunction. By this is indicated *the whole, all, every*, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, also אִישׁ וְאִישׁ Ps. lxxxvii. 5, יוֹם וָיוֹם Esth. iii. 4, דּוֹר וָדוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as עֵדֶר עֵדֶר לְבַדּוֹ *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10, בֶּאֱרֹת בֶּאֱרֹת חֵמָר *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally *diversity, more than one kind*, as כֹּל signifies *all* and *every kind*, e. g. אֶבֶן וָאֶבֶן *two kinds of weights* Deut. xxv. 13, לֵב וָלֵב *a double heart* Ps. xii. 3, 1 Chron. xii. 33.

Not here but to rhetoric belongs impassioned repetition in exclamations. With many writers this appears to have but little emphasis, and to have become a habit (e. g. Is. xl. foll.).

Rem. 1. Names of substances viewed as wholes (e. g. the metals, liquids, &c.) very seldom occur except in the singular, as זָהָב *gold*, כֶּסֶף *silver*, יַיִן *wine* (yet מַיִם *water* is expressed by the *plural*, but in Arabic it is singular). But when the word is used to express *portions* of a substance, it may take the *plural* form, as כְּסָפִים *pieces of silver* Gen. xlii. 25; comp. Is. i. 25. So of grain, as חִטָּה *wheat* (*growing in the field*), חִטִּים *wheat in the grain.*

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* All the three methods occur also in Syriac and Æthiopic. See *Hoffmanni* Gram. Syriaca, p. 254; *Ludolfi* Gram. Æthiopica, p. 139.

2. Even in cases where the plural is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job xvii. 1, *the graves are my portion*, equivalent to *grave-yard*, many graves being usually found together, xxi. 32; יַמִּים *seas* for *sea* Job vi. 3; comp. Gen. xli. 49.

## Sect. 107.

## USE OF THE ARTICLE.

The article (הַ·, הָ § 35) was originally a demonstrative pronoun (like ὁ, ἡ τό in Homer), yet its force was so slight that it was used almost exclusively as a prefix to the noun.

The stronger demonstrative force of הַ (*this*) is still found in some connexions, as הַיּוֹם *this day, to-day;* הַלַּיְלָה *this night, to-night;* הַפַּעַם *this time*. As an indication of this demonstrative sense we may also consider 1) the fact, that sometimes it stands for the relative before the verb, e. g. הַנִּמְצְאוּ *that are found* 1 Chron. xxix. 17; xxvi. 28; Jos. x. 24; Ezra viii. 25; comp. Gen. xviii. 21; xlvi. 27; Job ii. 11; so also הֶעָלֶיהָ same as אֲשֶׁר עָלֶיהָ 1 Sam. ix. 24; 2) the case, where it serves mostly before a participle to point back to a subject noun, in order to give it more prominence, Ps. xix. 10, *the laws of Jehovah are truth* . . . . v. 11, הַנֶּחֱמָדִים *they that are precious:* here the article has nearly the force of הֵמָּה *αὐτοί*. So also in Ps. civ. 3 (three times הַמְקָרֶה *he that lays beams*); Is. xl. 22, 23; xlvi. 6; Gen. xlix. 21; Job xli. 25; and still stronger in Ps. xviii. 33, הָאֵל הַמְאַזְּרֵנִי חָיִל *the God that girds me with strength;* v. 48; Jer. xix. 13; Neh. x. 38.

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German [or English]; viz. only when *a definite object, one previously mentioned, or already known, or the only one of its kind*, is the subject of discourse. E. g. Gen. i. 3, *God said, Let there be light* (אוֹר), verse 4, *and God saw the light* (אֶת־הָאוֹר); 1 Kings iii. 24 *bring me a sword, and they brought the sword;* הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*, הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth*. See an instructive example in Eccles. ix. 15.

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. xxi. 2, אֶרֶץ for הָאָרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are,

1. When the name of a class is used collectively to denote all the individuals under it, as *the righteous*, *the unrighteous*, Gen.

xviii. 25; *the woman* for *the female sex*, Eccles. vii. 26; *the Canaanite*, Gen. xiii. 7; xv. 19, 20, like *the Russian*, *the Turk*.*

2. When a common term is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, like ὁ ποιητής (Homer), as שָׂטָן *adversary*, הַשָּׂטָן *the adversary*, *Satan*; בַּעַל *lord*, הַבַּעַל (prop. name of the idol) *Baal*; הָאָדָם *the first man*, *Adam*; הָאֵל, הָאֱלֹהִים ὁ θεός, *the only*, *true God* = יְהוָֹה (yet this word אֱלֹהִים is often so used without the article, because it approaches the nature of a *proper name*, § 108, 1); הַנָּהָר *the river*, i. e. *the Euphrates*; הַכִּכָּר *the region around*, viz. that *around the Jordan*.

3. Hence it is also used with actual proper names of *rivers*, *mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague*, *le Havre*), as הַיְאֹר *the Nile* (prop. *the river*), הַלְּבָנוֹן *Lebanon* (prop. *the white mountain*), הָעַי the town *Ai* (prop. *the stone-heap*). But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 108, 1.)

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

*a*) *In comparisons*, where fancy paints the image of an object and causes a more distinct perception, e. g. *white as the wool*, *as the snow*, *red as the scarlet* Is. i. 18, *as the cattle* Ps. xlix. 15, *he hurls thee like the ball* Is. xxii. 18, *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14; xxiv. 20; xxvii. 10; liii. 6; Ps. xxxiii. 7. Instructive examples in Judges xiv. 6; xvi. 9; Is. xxix. 8, 11. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. כַּקֵּן Is. x. 14, but כְּקֵן מְשֻׁלָּח xvi. 2, comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as כְּגִבּוֹר Job xvi. 14.

*b*) *In the names of classes of objects which are universally known*, e. g. *the gold*, *the silver*, *the cattle*, *the water*. Hence Gen. xiii. 2, *Abraham was very rich in the cattle*, *the silver*, *and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42; Ex. xxxi. 4; xxxv. 32; Is. i. 22.

*c*) Often also *in the expression of abstract ideas* (like τὸ ἱππικόν, *la modestie*), hence of physical and moral evils, as *the falsehood* Is. xxix. 21, *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2.

On these principles, it is easy to explain the use of the article in special cases, as in 1 Sam. xvii. 34, הָאֲרִי *the lion*, as the well-known enemy of the

* Exactly so among the Attics ὁ Ἀθηναῖος, ὁ Συρακόσιος.

flocks (comp. τὸν λύκον, John x. 12); 1 Kings xx. 36; Gen. viii. 7, 8; xiv. 13. The frequent expression וַיְהִי הַיּוֹם should not be translated *it happened on a day*, but *the day*, (*at*) *the time*, viz. as referring to what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

## Sect. 108.

The article is regularly omitted,*

1. Before the *proper name* of a *person* or a *country* (דָּוִד, מִצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country (יִשְׂרָאֵל, אֲרָם). On the contrary *Gentilic* nouns admit it both in the sing. and plur., as הָעִבְרִים *the Hebrews*, 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite* (collect. § 107, 1).

2. Before substantives, rendered definite by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

When the article is by way of exception used in these two cases, some special reason can generally be assigned for it. E. g.

*a*) In some cases the demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת־הַסֵּפֶר הַמִּקְנָה) with reference to ver. 11; Jos. viii. 33, חֶצְיוֹ *a half thereof*, in the next clause הַחֶצְיוֹ *the* (other) *half thereof*.

*b*) When the genitive is a *pr. name* which does not admit the article (according to No. 1), as הַמִּזְבַּח בֵּית־אֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בֵּית־אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אַשּׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Ez. xlvii. 15 (comp. xlviii. 1).

*c*) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental idea relating to the material or purpose, as הָאֶבֶן הַבְּדִיל *the weight, the leaden one* Zech. iv. 10, הַמִּזְבַּח הַנְּחֹשֶׁת *the altar of brass* 2 Kings xvi. 14, נֹשְׂאֵי הָאָרוֹן הַבְּרִית Jos. iii. 14; Ex. xxviii. 39.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, עוֹד הַיּוֹם גָּדוֹל *yet is the day great*, *it is yet*

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* In these particulars (relating to the omission of the definite article, namely, before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Celtic tongues. In Greek it is quite otherwise, the article being freely used in all these cases except the last.—Tr.

*high day;* xxxiii. 13; xl. 18; xli. 26; Is. v. 20, הָאֹמְרִים לַטּוֹב רָע *who call the good evil;* lxvi. 3.

Yet there are cases where the nature of the predicate requires the article, Gen. ii. 11 הוּא הַסֹּבֵב *it is the encompassing*, i. e. *that which encompasses;* xlv. 12, כִּי פִי הַמְדַבֵּר *that my mouth (is) the speaking=it is my mouth that speaketh;* Gen. xlii. 6; Ex. ix. 27: Num. iii. 24. See another case where the article stands before the predicate in § 107, beginning.

## Sect. 109.

1. When a compound idea, expressed by one noun followed by another in the genitive, is to be made definite, it is done by prefixing the article to the noun in the genitive; as אִישׁ מִלְחָמָה *a man of war* Jos. xvii. 1, אַנְשֵׁי הַמִּלְחָמָה *the men of war*, Num. xxxi. 49; דְּבַר שֶׁקֶר *a word of falsehood* Prov. xxix. 12, דְּבַר הַנָּבִיא *the word of the prophet* Jer. xxviii. 9.

The article is put in the same way when only the genitive is definite, as חֶלְקַת הַשָּׂדֶה *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32; Gen. xxxiii. 19), אִישׁ הָאֲדָמָה *a husbandman* Gen. ix. 20 (on the contrary אִישׁ שָׂדֶה Gen. xxv. 27). Yet in this case we usually find another construction, in order to avoid the ambiguity, see § 112.

N. B. This explains the use of the article after כֹּל prop. *totality, the whole.* The article is inserted after it to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout homme, à tout prix*);* e. g. כָּל־הָאָדָם *all men*, כָּל־הָאָרֶץ *the whole earth*, prop. *the whole of men, the whole of earth;* but כָּל־אֶבֶן *stones of all kinds*, 1 Chron. xxix. 2, כָּל־דָּבָר *any thing* Judg. xix. 19, בְּכָל־יוֹם *every day* Ps. vii. 12. Yet also כֹּל חַי *every living thing = all living.*

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. בֶּן־יְמִינִי *Benjaminite* (§ 85, 5), בֶּן־הַיְמִינִי Judges iii. 15, בֵּית הַלַּחְמִי *the Bethlemite* 1 Sam. xvii. 58.

Exceptions where the article stands before the governing noun and not before the genitive, see in § 108, 2, *b*. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, the adjective, as well as the pronoun זֶה, הוּא, belonging to the substantive, takes also the article. Gen. x. 12, הָעִיר הַגְּדֹלָה *the*

* What is here said of כֹּל applies also to its Greek equivalent, πᾶς: e. g. πᾶσα ἡ πόλις *the whole city* (Matt. viii. 34), but πᾶσα πόλις *every city* (Matt. xii. 25).—Tr.

*great city;* xxviii. 19, הַמָּקוֹם הַהוּא *that place;* Deut. iii. 24, יָדְךָ הַחֲזָקָה *thy strong hand;* מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah.*

Not very unfrequent is the use of the article

*a*) With the adjective alone, which then serves to make definite the noun, e. g. יוֹם הַשִּׁשִּׁי, Gen. i. 31, *day the sixth* = *the sixth day* (on the contrary יוֹם שֵׁנִי *a second day,* i. 8); xli. 26; 1 Sam. xix. 22; Ps. lxii. 4; civ. 18; Neh. iii. 6; ix. 35; Zech. xiv. 10. So also נֶפֶשׁ הַחַיָּה Gen. i. 21; ix. 10. This is the usual construction when the adjective is properly a participle, as Jer. xlvi. 16 חֶרֶב הַיּוֹנָה *the sword that doeth violence.*

*b*) It seldom stands only with the substantive, as in Ez. xxxix. 27; 2 Sam. vi. 3 (perhaps to be emended), yet rather frequently in connexion with the pronouns הוּא and זֶה, which are sufficiently definite of themselves, as בַּלַּיְלָה הוּא Gen. xxxii. 23, הַדּוֹר זוּ Ps. xii. 8; particularly when the noun is made definite only by a suffix, as עֲבָדֶיךָ אֵלֶּה 1 Kings x. 8; comp. Ex. x. 1; Jos. ii. 20; Judges xvi. 5, 6, 15. Purposely indefinite is דִּבָּתָם רָעָה Gen. xxxvii. 2, *an evil report respecting them* (דִּבָּתָם הָרָעָה would be *the evil report*).

## Sect. 110.

### CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, which serves to qualify the substantive, stands *after* it, and agrees with it in *gender* and *number*, as אִשָּׁה יָפָה, אִישׁ גָּדוֹל. On the position of the article, see § 109, 2.

Rem. 1. It is very seldom that the adjective stands *before* the substantive, only when some emphasis rests on it; Is. xxviii. 21; liii. 11; Ps. lxxxix. 51; cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אֲפִיקֵי מָגִנִּים, Job xli. 7, *the strong of shields* for *strong shields* (comp. v. 21; Is. xxxv. 9); or with a collective noun instead of the plural, אֶבְיוֹנֵי אָדָם *the poor of men* = *the poor*, Is. xxix. 19; Hos. xiii. 2. Similar is the Lat. *canum degeneres.*

2. When substantives of the feminine gender or those which incline to it (§ 105, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as מְלָאכָה נְמִבְזָה וְנָמֵס 1 Sam. xv. 9; רוּחַ גְּדֹלָה וְחָזָק 1 Kings xix. 11; Ps. lxiii. 2. Comp. § 144, Rem. 1.

N. B. In regard to *number*, the nouns in the dual take adjectives in the plural, as עֵינַיִם רָמוֹת *lofty eyes* Prov. vi. 17; Ps. xviii. 28; Job iv. 3, 4; Is. xxxv. 3. Moreover the *constructio ad sensum* is frequent. Collectives are construed with the plural in 1 Sam. xiii. 15; Jer. xxviii. 4; but the *pluralis majestatis* (§ 106, 2, *b*) on the contrary with the singular, as אֱלֹהִים צַדִּיק Ps. vii. 10; Is. xix. 4 (but with the *plur.* 1 Sam. xvii. 26).

2. An adjective, when its meaning is more fully determined by a substantive, is followed by it in the genitive case,* as יְפֵה־תֹאַר *beautiful in form* Gen. xxxix. 6, נְקִי כַפַּיִם *pure in hands* Ps. xxiv. 4, אַגְמֵי נֶפֶשׁ *sorrowful in spirit* Is. xix. 10. (Comp. the construction of the Participle, § 132.) But *verbal adjectives* govern also the cases of their verbs, as Deut. xxxiv. 9, מָלֵא רוּחַ חָכְמָה *full of the spirit of wisdom* (where רוּחַ is accusative).

3. On the adjective as predicate of the sentence, see § 141 foll.

## Sect. 111.

### OF APPOSITION.

1. By this is meant the placing together of two substantives, so that one of them (commonly the second†) serves to limit or qualify the other, as אִשָּׁה אַלְמָנָה *a woman* (who is) *a widow* 1 Kings vii. 14; נַעֲרָה בְתוּלָה *a damsel* (who is) *a virgin* Deut. xxii. 28; אֲמָרִים אֱמֶת *words* (which are) *truth*, Prov. xxii. 21.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as בֶּהָרוֹת כֵּהוֹת לְבָנוֹת *pale white spots* Lev. xiii. 39; in verse 19, בַּהֶרֶת לְבָנָה אֲדַמְדֶּמֶת *a white red* (bright red) *spot.*

## Sect. 112.

### OF THE GENITIVE.

1. Apart from the obsolete ending of the genitive (explained in § 88), the Hebrew regularly expresses the genitive relation by the *construct state* (see § 87). When several successive genitives depend on each other, the repetition of the *constr. st.* is often avoided by adopting a periphrastic construction (see § 113); yet this is not always done, e. g. יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers* Gen. xlvii. 9; שְׁאָר מִסְפַּר־קֶשֶׁת גִּבּוֹרֵי בְנֵי־קֵדָר *the residue of the number of the bows of the mighty ones of the children of Kedar* Is. xxi. 17.‡

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* In Greek and Latin the genitive is employed in the same manner, as *tristes animi;* see *Ruhnken.* ad Vell. Paterculum, 2, 93.

† The first only in certain formulas, as הַמֶּלֶךְ דָּוִד. הַמֶּלֶךְ שְׁלֹמֹה, like our *the king David*, *the king Solomon;* where the arrangement דָּוִד הַמֶּלֶךְ, 2 Sam. xiii. 39, like *Cicero Consul*, is of rare occurrence.

‡ The student should here notice (what no Heb. grammar has hitherto pointed out), *that two or more nouns cannot be in the construct state before the*

In these examples (comp. also Is. x. 12, Job xii. 24 and others) all the nouns but the last are in the *construct state*. Yet we find also examples where the genitives, being subordinate to the main thought and serving merely as a periphrasis for the adjective, stand in the *absolute state*, while only the following genitive is dependent on the main thought. Thus in Is. xxviii. 1, גֵּיא שְׁמָנִים הֲלוּמֵי יָיִן *the fat valley* (prop. *valley of fatness*) *of the smitten of wine*, 1 Chron. ix. 13: Ps. lxviii. 22.

Similar is the rare case, when a noun has first an adjective and then a genitive after it, as אֶבֶן שְׁלֵמָה מַסָּע *unhewn stones of the quarry*, 1 Kings vi. 7. The usual construction is like עֲטֶרֶת זָהָב גְּדוֹלָה *a large crown of gold*, Esther viii. 15.

2. The noun in the genitive expresses not only the subject, but at times also the object. E. g. Ez. xii. 19, חֲמַס הַיֹּשְׁבִים *the wrong which the inhabitants did*, on the contrary Obad. vs. 10, חֲמַס אָחִיךָ *the wrong against thy brother ;* Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of a king*,* זַעֲקַת סְדֹם *the cry concerning Sodom* Gen. xviii. 20. Other applications of the genitive are: דֶּרֶךְ עֵץ *way to the tree* Gen. iii. 24, קְצִינֵי סְדֹם *judges like those in Sodom* Is. i. 10, זִבְחֵי אֱלֹהִים *sacrifices pleasing to God* Ps. li. 19.

3. Not unfrequently the genitive construction also stands in the place of apposition, as נְהַר פְּרָת *river of Euphrates*, בְּתוּלַת בַּת עַמִּי Jer. xiv. 17, Is. xxxvii. 22.

Rem. 1. Between the noun in the *constr. st.* and the following genitive is found in rare cases a word intervening, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (in all these passages the word intervenes after כֹּל, comp. also Is. xxxviii. 16).

2. *Proper names*, as being in general of themselves sufficiently definite, seldom take a genitive for fuller specification; yet this is the case with geographical names, אוּר כַּשְׂדִּים *Ur of the Chaldees* Gen. xi. 28, אֲרַם נַהֲרַיִם *Aram of the two rivers = Mesopotamia ;* so also יְהוָה צְבָאוֹת *Jehovah of hosts* for *Jehovah* the Lord *of hosts*.

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*same genitive.* Thus if the Hebrew wanted to express *Noah's sons and daughters*, he could not say בְּנֵי וּבְנוֹת נֹחַ, but either בְּנֵי נֹחַ וּבְנוֹתָיו (*the sons of Noah and his daughters*) like רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו *the chariot of Israel and his horsemen* 2 Kings ii. 12, or perhaps הַבָּנִים וְהַבָּנוֹת לְנֹחַ (*the sons and the daughters* (belonging) *to Noah*) like הַצֹּפִים לְשָׁאוּל *Saul's watchmen* 1 Sam xiv. 16. The Hellenistic Greek too appears, in some cases, to have followed the former of these Hebrew constructions. Thus in Matt. vi. 33 we have τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ for the common construction τὴν βασιλείαν καὶ τὴν δικαιοσύνην τοῦ Θεοῦ.—Tr.

* In Latin the genitive is similarly used after *injuria* (Cæs. B. Gall. 1, 30), *metus* (like *metus hostium*, *metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare πίστις τοῦ Θεοῦ, λόγος τοῦ σταυροῦ 1 Cor. i. 18.

## Sect. 113.

### EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the relation of the genitive by the *construct state* (§ 87, and § 112), there are certain *periphrastic indications*, chiefly by means of the preposition לְ, denoting the relation of *belonging*, which is not unlike that of the genitive. Accordingly we find

1. אֲשֶׁר לְ, used principally for the genitive of possession, as הַצֹּאן אֲשֶׁר לְאָבִיהָ Gen. xxix. 9; xlvii. 4, *the flock of her father* (prop. *the flock which to her father* belonged); and also where there would be several successive genitives (to avoid the repetition of the *constr. st.*, but see § 112, 1), as אַבִּיר הָרֹעִים אֲשֶׁר לְשָׁאוּל *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה *the song of songs of Solomon* Cant. i. 1; Gen. xl. 5; 2 Sam. ii. 8; 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive שֶׁל; in Syriac and Chaldee, the relative דִּי, also דְּ alone is the usual sign of the genitive).

2. לְ (without אֲשֶׁר), which also denotes the idea of *belonging*, and hence the genitive of *possession*,* as הַצֹּפִים לְשָׁאוּל *the watchmen of Saul* 1 Sam. xiv. 16. This is used particularly *a*) when the governing (or first) noun is expressly regarded as *indefinite*, e. g. בֵּן לְיִשַׁי *a son of Jesse* 1 Sam. xvi. 18 (whereas בֶּן־יִשַׁי signifies as well *the son of Jesse*), כֹּהֵן לְאֵל עֶלְיוֹן *a priest of the most high God* Gen. xiv. 18, xli. 12, אֹהֵב לְדָוִד *a friend of David* (was Hiram) 1 Kings v. 15, מִזְמוֹר לְדָוִד also לְדָוִד מִזְמוֹר *a psalm of David* (i. e. belonging to him as the author), and elliptically לְדָוִד *of David* Ps. xi. 1, xiv. 1; *b*) when several genitives depend on one substantive, e. g. חֶלְקַת הַשָּׂדֶה לְבֹעַז *a portion of the field of Boaz* Ruth ii. 3; 2 Kings v. 9, דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל *the chronicles of the kings of Israel* 1 Kings xv. 31, רָאשֵׁי הָאָבוֹת לְמַטּוֹת בְּנֵי יִשְׂרָאֵל Josh. xix. 51, where the pairs of more closely connected nouns which form one conception are joined by means of the *constr. state*, while there is between them the לְ indicating a looser connexion (yet comp. § 112, 1); *c*) when the governing noun has an adjective, as בֵּן אֶחָד לַאֲחִימֶלֶךְ 1 Sam. xxii. 20 (yet here also the *constr. st.* is used, see § 112, 1); *d*) after specifications of number, e. g. שִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ *on the seven and twentieth day of the month* Gen. viii. 11.

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* Philologically considered, the Gascon says no less correctly *la fille à Mr N.*, than the written language *la fille de* —; the former expresses the idea of *belonging*, the latter that of *descent*. The Arabians distinguish a twofold genitive; viz. one which has the force of ל, and one which has that of מִן. We have the latter conception of this relation in the *de* of modern languages, that are derived from the Latin (the Romance languages). In Greek we may compare the so-called σχῆμα Κολοφώνιον, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου (see *Bernhardy's* Syntax, p. 88).

## Sect. 114.

### FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves in general to put two nouns in close connexion, is in the flow of speech used not only for the genitive relation, but also

1) Before prepositions, particularly in poetry and oftenest when the governing word is a participle, e. g. before בְּ, as שִׂמְחַת בַּקָּצִיר *the joy in the harvest* Is. ix. 2, v. 11; before לְ, as אֹהֲבֵי לָנוּם Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before מִן, as גְּמוּלֵי מֵחָלָב *weaned from milk* Is. xxviii. 9; before עַל in Judges v. 10.

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר *the place where* —, Gen. xl. 3;

3) Before relative clauses without אֲשֶׁר, e. g. קִרְיַת חָנָה דָוִד *the city where David dwelt* Is. xxix. 1, מְקוֹם לֹא יָדַע אֵל *the place of him who knows not God* Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 121, 3, Rem. 1.

4) Rarely even before *Vav copulative*, as חָכְמַת וָדַעַת Is. xxxiii. 6, xxxv. 2, li. 21;

5) Also in other cases where close connexion is to be expressed: thus at times we have אַחַד *one* for אֶחָד 2 Sam. xvii. 22, Zech. xi. 7, and moreover Is. xxviii. 4, 16. Compare besides the *constr. st.* in numerals, as in *thirteen*, *fourteen* (§ 95, 2), and in the adverb (§ 98, 2, *c*).

Rem. While in the above cases the *absolute st.* could generally stand quite as well as the *construct*, yet there are also constructions where the *constr. st.* might be expected rather than the *absolute*. Thus for example

*a*) in geographical names like אָבֵל בֵּית מַעֲכָה *Abel Beth-Maachah** (i. e. Abel *of* Beth-Maachah, to distinguish it from other places called Abel). Comp. on the contrary § 112, Rem. 2.

*b*) in some other instances where the connexion is not close enough for the genitive relation, so that it must rather be considered as apposition or the second noun as an adverbial accusative (§ 116). Here belongs Ez. xlvii. 4, מַיִם בִּרְכַּיִם not *water of the knees* so much as *water up to the knees;* Is. xxx. 20, מַיִם לַחַץ *water of affliction* or rather *water in affliction;*

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* So in English *York street*, *Covent-garden*, for *near* Covent-garden. But in Latin the genitive is used in such cases (like the Hebrew construction mentioned in § 112, Rem. 2), as *Augusta Vindelicorum*.

c) in the expression אֱלֹהִים צְבָאוֹת *God hosts* elliptical for אֱלֹהִים אֱלֹהֵי צְבָאוֹת *God* (*the God*) *of hosts*.

## SECT. 115.

### EXPRESSION OF THE OTHER CASES.

1. As the Hebrew language has lost the living use of case-*endings* (§ 88), we must consider what substitutes it adopted for expressing the different relations of case. The *nominative* is always to be known only from the syntactical construction. On the modes of expressing the *genitive*, see §§ 112–114. The *dative* and *ablative* are periphrastically expressed by means of prepositions, the former by לְ, the latter by מִן (*from*, *out of*) and בְּ (*in*, *at*); but the Shemite regards the nouns dependent on these prepositions as *genitives*, because these particles were themselves originally nouns. In Arabic they have also the genitive termination. Comp. § 99, 1.

On the use of the dative particle לְ, which in many cases serves to express also our genitive, see § 113, 1. 2.

2. The *accusative* frequently has still its ending הָ—, when *direction* or *motion* to a place is expressed (§ 88, 1). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the preceding אֶת־ or אֵת (before suffixes also אוֹת), which, however, is not used before a noun, except when that noun is made definite by the article, the construct state, a suffix, or otherwise (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is the usage in prose; but not so much in poetry. E. g. Gen. i. 1, אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ (on the contrary אֶרֶץ וְשָׁמַיִם Gen. ii. 4, vi. 10, Ex. i. 11).*

* אוֹת, which, in close connexion with a following word and without the tone, becomes אֶת־ and then again with the tone אֵת, is properly a substantive derived from a pronominal stem. It signifies *essence*, *substance* (comp. אוֹת *a sign*), but in construction with a following noun or suffix it stands for the pronoun *ipse*, αὐτός (comp. a similar usage in § 122, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases αὐτοῦ, αὐτῷ, αὐτόν; *ipsi*, *ipsum*; Germ. *desselben*, *demselben*, *denselben*: and the Hebrew אֵת הַשָּׁמַיִם prop. αὐτὸν τὸν οὐρανόν (comp. αὐτὴν Χρυσηΐδα Il. I. 144) *it*, *the heaven*, is not stronger than τὸν οὐρανόν.—That אֵת may denote also the nominative is not of itself inconceivable, but appears to be actually the case in some instances, like Hag. ii. 17, 2 Kings xviii. 30 (yet it is wanting in the parallel passage Is. xxxvi. 15), perhaps also

The cases are rare in which אֶת stands before an indeterminate noun, but somewhat oftener in the loftier style, where the article also may be omitted before a noun that is definite according to the sense (§ 107), as Prov. xiii. 21, אֶת־צַדִּיקִים. Is. l. 4; Job xiii. 25; Ez. xliii. 10. Very seldom in prose, like 1 Sam. xxiv. 6; Ex. ii. 1 (where, however, the noun is made definite by the context).

## SECT. 116.

## USE OF THE ACCUSATIVE.

The accusative is employed, 1) to express the object of the transitive verbs (§ 135); but also 2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 135, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed:

1. In designations of *place: a*) in answer to the question *whither?* after verbs of motion, as נֵצֵא הַשָּׂדֶה *let us go out into the field* 1 Sam. xx. 11, לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish* 2 Chron. xx. 36, Ps. cxxxiv. 2; *b*) in answer to the question *where?* after verbs of rest, as בֵּית אָבִיךְ *in the house of thy father*, Gen. xxxviii. 11, פֶּתַח הָאֹהֶל *in the door of the tent*, xviii. 1. It is then employed also with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *the water rose fifteen cubits.*

In both cases, especially the first, the accusative ending ה ָ is often appended, on which see § 88, 2. The first relation may also be expressed by אֶל (as it commonly is with reference to persons), and the second by בְּ; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time: a*) in answer to the question *when?* as הַיּוֹם *the day*, i. e. *on the day*, *then*, or *on this day*, *to-day;* עֶרֶב *at evening*, הַלַּיְלָה *by night;* צָהֳרַיִם *at noon* Ps. xci. 6; שְׁלשׁ עֶשְׂרֵה שָׁנָה מָרָדוּ *the thirteenth year* (*in the* 13*th year*)

Jos. xxii. 17, Dan. ix. 13. Yet in other places, which some reckon with the foregoing (e. g. 2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), it may be considered as a loosely governed accusative, which it certainly is when connected with the passive (see § 140, 1, *a*). In Ez. xlvii. 17, 18, 19 אֵת stands for וְאֵת, and perhaps ought to be so emended in the text, comp. verse 20.

*they revolted* Gen. xiv. 4; תְּחִלַּת קְצִיר שְׂעֹרִים *at the beginning of barley harvest* 2 Sam. xxi. 9 (*K'thibh*); *b*) in answer to the question *how long?* שֵׁשֶׁת יָמִים *six days* (*long*) Ex. xx. 9.

3. In other adverbial designations: Gen. xli. 40, רַק הַכִּסֵּא אֶגְדַּל *only in respect to the throne will I be greater;* 2 Sam. xxi. 20, *four and twenty* מִסְפָּר *in number* (comp. τρεῖς ἀριθμόν *three in number*); 1 Kings xxii. 13, פֶּה אֶחָד *with one mouth* i. e. *with one voice;* Zeph. iii. 9, *they served God* שְׁכֶם אֶחָד *with one shoulder* i. e. *with one mind.* With a following genitive, יִרְאַת שָׁמִיר *for fear of thorns*, Is. vii. 25; Job i. 5, *he brought burnt-offerings* מִסְפַּר כֻּלָּם *according to the number of them all.* Here belong also cases like מִשְׁנֶה כֶסֶף *the double in money* Gen. xliii. 15, אֵיפָה שְׂעֹרִים *an ephah of barley* Ruth ii. 17, שְׁנָתַיִם יָמִים *two years time* Gen. xli. 1. Comp. also § 114, Rem. *b*.

Similar cases in connexion with verbs are explained § 135 and § 136. By the same process carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 98, 2, *b*).

Rem. Similar reference to place, time, &c., may be denoted by a noun when it is connected with כְּ (*as, according to, after the manner of*), but in that case the prefix כְּ alone is in the accusative relation, while the noun is to be considered in the genitive. Thus *a*) of *place;* כְּדָבְרָם *as in their pasture*, Is. v. 17, comp. xxviii. 21; כָּאֶבֶן *after the manner of the stone* i. e. *as in stone* (the water is hid when frozen) Job xxxviii. 30, xxx. 14; כְּמוֹ לְבוּשׁ *as in gorgeous apparel* Job xxxviii. 14; כַּחֲלוֹם *as in a dream*, Is. xxix. 7, comp. xxiii. 15; *b*) of *time*, especially in the forms כַּיּוֹם *as the day=as in the day*, Is. ix. 3; Hos. ii. 5; כִּימֵי *as in the days of —*, Hos. ii. 17; ix. 9; xii. 10; Amos ix. 11; Is. li. 9. *c*) With other references, as in Is. i. 25, *I will purge away thy dross* כַּבֹּר *as with lye;* Job xxviii. 5, כְּמוֹ אֵשׁ *after the manner of fire=as by fire.*

Rarely another preposition is used after such a כְּ, e. g. כְּבָרִאשֹׁנָה Is. i. 26; 1 Sam. xiv. 14.

It is, moreover, obvious that a substantive with כְּ may stand either for the accusative of the object or for the nominative relation.

## Sect. 117.

## MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

1. When the *comparative* is to be expressed, the particle מִן (מִ·) is prefixed to the word with which comparison is made, e. g. 1 Sam. ix. 2, גָּבֹהַּ מִכָּל־הָעָם *taller than any of the people;* Judg. xiv. 18, מָתוֹק מִדְּבַשׁ *sweeter than honey;* so also after a verb

denoting an attribute, as וַיִּגְבַּהּ מִכָּל־הָעָם *and he was taller than any of the people*, 1 Sam. x. 23.

In other cases also the particle מִן is employed in expressing *pre-eminence* (e. g. יִתְרוֹן מִן *pre-eminence over*, Eccles. ii. 13; comp. Deut. xiv. 2), which the Hebrew conceives as a taking *from*, marking *out*. Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius*, *egregius*, and in Homer *ἐκ πάντων μάλιστα*, Il. 4, 96, and merely *ἐκ πασέων*, 18, 431). Hence the signification *more than* connects itself with the fundamental signification *out from*. (Compare the use of עַל in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The correlative comparatives, such as *greater*, *less*, are expressed only by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently *the* possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, *and David was* הַקָּטָן *the small* (*one*) i. e. *the smallest*, *and the three great* (*ones*), i. e. *greater*, &c., Gen. xlii. 13; Jon. iii. 5, מִגְּדוֹלָם וְעַד קְטַנָּם *from the greatest among them* (lit. *their great one*) *even unto the least among them* (lit. *their little one*).

A kind of superlative in substantives of quality is made by the construction קֹדֶשׁ קָדָשִׁים *the holiest of all*, prop. *the holy* (*holiest*) *of holy things*.

## Sect. 118.

## SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 95, 1) are connected with substantives in three different ways. They stand either *a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), שְׁלֹשֶׁת יָמִים *three days*, prop. *triad of days*; or *b*) in the *absol. st. before* it (the thing numbered being then considered as in the accusative or in apposition), שְׁלֹשָׁה בָנִים *three sons*; or *c*) in the *absol. st. after* it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so construed), בָּנוֹת שָׁלוֹשׁ *three daughters*, 1 Chron. xxv. 5.

In like manner the constructions מֵאָה שָׁנָה Gen. xvii. 17, and מְאַת שָׁנָה xxv. 7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural. But the tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, they take the plural. The first is the more frequent construction. E. g. Judges xi. 33, עֶשְׂרִים עִיר *twenty cities;* on the contrary אַמּוֹת עֶשְׂרִים *twenty cubits*, 2 Chron. iii. 3, seq. The plural *may* be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as, יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, &c. (comp. our *four year old, a thousand man strong*); e. g. אַרְבָּעָה עָשָׂר יוֹם, prop. *fourteen day* Ex. xii. 6. With this exception, they are joined to the plural; and in the later books they then stand after the substantive (1 Chron. iv. 27; xxv. 5).

3. Numerals compounded of tens and units (like 21, 62) take the object numbered either after them in the singular (in the accusative), as שְׁתַּיִם וְשִׁשִּׁים שָׁנָה *sixty-two years* Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years* Gen. xxiii. 1, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *one hundred and twenty-seven years*.

4. Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it as genitive, as בְּשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day* Gen. vii. 11, בִּשְׁנַת עֶשְׂרִים וָשֶׁבַע *in the twenty-seventh year* 1 Kings xvi. 10. In the latter case, the word שָׁנָה is sometimes repeated, as in Gen. vii. 11; 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. בִּשְׁנַת שְׁתַּיִם *in the second year*, בִּשְׁנַת שָׁלוֹשׁ *in the third year* 1 Kings xv. 25; 2 Kings xviii. 1, בְּתִשְׁעָה לַחֹדֶשׁ *on the ninth of the month*, בְּאֶחָד לַחֹדֶשׁ *on the first of the month*, Gen. viii. 15; Lev. xxiii. 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנַיִם *the two* Eccles. iv. 9, 12. The case like שִׁבְעַת הַיָּמִים *the seven days* Judges xiv. 17, is to be explained on the principle stated § 109, 1.

2. Certain substantives employed in designations of *weight*, *measure*, or

*of time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלֶף כֶּסֶף *a thousand* (*shekels*) *of silver;* so also before זָהָב *gold;* Ruth iii. 15, שֵׁשׁ שְׂעֹרִים *six* (*ephahs*) *of barley;* 1 Sam. xvii. 17, עֲשָׂרָה לֶחֶם *ten* (*loaves*) *of bread.* Thus יוֹם is omitted Gen. viii. 5, and חֹדֶשׁ, viii. 13.—The number of *cubits* is often stated thus: מֵאָה בָּאַמָּה *a hundred cubits*, prop. *a hundred by the cubit* Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time, once*, is expressed by פַּעַם (prop. *a tread*), פַּעֲמַיִם *two times, twice*, שָׁלוֹשׁ פְּעָמִים *thrice.* The same may be denoted also by the *fem.* forms of the cardinals, as אַחַת *once*, שְׁתַּיִם *twice*, שָׁלוֹשׁ *thrice;* also בְּאַחַת *once*, Num. x. 4. The ordinals are employed in the same way, as שֵׁנִית *a second time* Gen. xxii. 15; Jer. xiii. 3; Ez. xxi. 19.

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## CHAPTER II.

## SYNTAX OF THE PRONOUN.

### Sect. 119.

### USE OF THE PERSONAL PRONOUN.

1. When a personal pronoun is the subject of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula, when this consists simply in the verb *to be* (§ 141), e. g. אָנֹכִי הָרֹאֶה *I* (am) *the seer* 1 Sam. ix. 19, כֵּנִים אֲנַחְנוּ *honest* (are) *we* Gen. xlii. 11, תָּמִים אַתָּה *upright* (wast) *thou* Ez. xxviii. 15, כִּי עֵירֻמִּים הֵם *that naked they* (were) Gen. iii. 7, חֲלוֹם אֶחָד הוּא *one dream it* (is) Gen. xli. 26.

2. The pronoun of the third person frequently serves to connect the subject and predicate, and is then a sort of substitute for the copula or the verb *to be.* E. g. Gen. xli. 26, *the seven good cows* שֶׁבַע שָׁנִים הֵנָּה *seven years* (are) *they;* Eccles. v. 18, זֹה מַתַּת אֱלֹהִים הִיא *this is God's gift.* Sometimes such a pronoun in the third person refers to a subject that is of the first or second person, e. g. אַתָּה הוּא מַלְכִּי *thou art my king* Ps. xliv. 5, where

הוּא at the same time points to the predicate and makes it prominent (prop. *thou* (art) *he, my king*); Is. xxxvii. 16; Neh. ix. 6, 7; Deut. xxxii. 39. (Comp. in Chaldee Ezra v. 11).

3. To the general rule (§ 33, 1), that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, to which it stands in apposition. E. g. in the accusative, Gen. xxvii. 34, בָּרְכֵנִי גַם אָנִי *bless me, me also*, comp. Prov. xxii. 19; oftener in the genitive, with a nominal suffix דָּמְךָ גַּם אָתָּה 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*), Prov. xxiii. 15; Ps. ix. 7. So also in apposition under the influence of a preposition (i. e. in the genitive, according to § 99, 1, comp. § 151, 4), as Hag. i. 4, לָכֶם אַתֶּם *for you, for you;* 1 Sam. xxv. 24, בִּי אָנִי *in me, in me;* 1 Sam. xix. 23, עָלָיו גַּם הוּא *also on him;* 2 Chron. xxxv. 21, לֹא עָלֶיךָ אַתָּה *not against thee.* On the same principle is to be explained Gen. iv. 26, לְשֵׁת גַּם הוּא *to Seth, to him also;* x. 21.

4. The *suffix to the verb* is properly always in the accusative (§ 33, 2, *a*, § 57), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. vii. 5, הֲצַמְתֻּנִי *did ye fast for me?* i. e. to my advantage, for הֲצַמְתֶּם לִי; Job xxxi. 18, גְּדֵלַנִי כְאָב *he* (the fatherless) *grew up to me as to a father*, Ez. xxix. 3 comp. verse 9.

Rem. The accusative of the pronoun *must* be expressed by אֵת (§ 115), the sign of the accusative, *a*) when the pronoun, for the sake of emphasis, precedes the verb, as אֹתְךָ הָרַגְתִּי Num. xxii. 33; *b*) when the verb has two pronouns in the accusative, only one of which can be a suffix, as הִרְאַנִי אֹתוֹ 2 Sam. xv. 25. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14; xv. 13.

5. The *suffixes to nouns*, which are properly *genitives* (§ 33, 2, *b*), and supply the place of *possessive pronouns*,* express, like

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* The possessive pronoun may be expressed by circumlocution, after the manner of the Aramæan; Ruth ii. 21, הַנְּעָרִים אֲשֶׁר לִי *the servants which* (are) *to me*, for *my servants;* especially after a substantive which is followed by another in

nouns in the genitive (§ 112, 2), not only the subject but also the object. E. g. חֲמָסִי *the wrong done to me*, Jer. li. 35; יִרְאָתוֹ *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 109, 1). This occurs most frequently in the case (mentioned § 104, 1), where the second noun is used to express a quality of the first and serves for an adjective to it; e. g. Ps. ii. 6, הַר קָדְשִׁי *my holy mount;* Is. ii. 20; xxxi. 7, אֱלִילֵי כַסְפּוֹ *his silver idols.*

We seldom have the construction דַּרְכֵּךְ זִמָּה *thy lewd conduct*, Ez. xvi. 27; comp. xviii. 7. So also Lev. vi. 3; Ps. xxx. 8.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, masculine pronouns are sometimes used in reference to feminine substantives (Gen. xli. 23; Ex. i. 21). The reverse also occurs, but more rarely, Deut. v. 24; 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often *omitted*, where it can be easily supplied from what has preceded, e. g. the accusative *it*, after verbs of saying, as וַיֹּאמֶר like *dixit, he said it*, Ex. xix. 25, וַיַּגֵּד *and he told it*, Gen. ix. 22; but also after other verbs, e. g. Gen. xxxviii. 17, *till thou (send) it;* xxiv. 12, *let (it) meet me.*

3. There is, on the contrary, a redundancy of expression, when the noun for which the pronoun stands is itself employed in apposition after it, e. g. Ex. ii. 6, *she saw him, the child;* Ez. x. 3, בְּבֹאוֹ הָאִישׁ *when he went in, the man;* 1 Sam. xxi. 14. So also Gen. ii. 19, לוֹ . . . נֶפֶשׁ חַיָּה *to it, the living creature;* and with repetition of the preposition, Josh. i. 2.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to exist. E. g. אֲדֹנָי *my Lord* (prop. *my lords*, see § 106, 2, *b*), used first in addressing God (comp. Ps. xxxv. 23), then without regard to the pronominal suffix, *the Lord*, meaning God;* יַחְדָּו (prop. *in its connexions* = *it together*), e. g. כָּל־הָעָם יַחְדָּו Ex. xix. 8, then even after the first person, without regard to the suffix, as אֲנַחְנוּ יַחְדָּו 1 Kings iii. 18; comp. Is. xli. 1, after the second person in Is. xlv. 20. Similar is—*hear, ye nations* כֻּלָּם Micah i. 2.

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the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous mode of expressing the genitive, § 113.)—In this case there is sometimes a pleonastic use of the suffix, as מִטָּתוֹ שֶׁלִּשְׁלֹמֹה prop. *his litter of Solomon*, Cant. iii. 7; comp. i. 6.

* See *Gesenii* Thesaurus Linguæ Hebrææ, p. 329. Compare the Phœnician names of idols *Adonis* (אֲדֹנִי) and *Baaltis* (בַּעֲלָתִי), also the French *Notre Dame.*

## SECT. 120.

### OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The pronoun of the third person הוּא, *fem.* הִיא; *plur.* הֵמָּה, *fem.* הֵן, הֵנָּה (*is, ea, id; ii, eæ, ea*) may also [like adjectives] be joined to substantives, and should then take the article, if the substantive has it, e. g. הָאִישׁ הַהוּא *is vir*, בַּיּוֹם הַהוּא *eo die* [comp. in vulgar English *in them days* for *in those days*]. See an exception in § 109, 2, *b*.

When employed in this way, הוּא is to be distinguished from the demonstrative זֶה; for זֶה=οὗτος, *hic*, always points to an object present or near. but הוּא=αὐτός, *is*, indicates (like the article, § 107) an object already mentioned or known [the former answering to *this* and the latter nearly to *that*]. The distinction is clearly seen in Judges vii. 4, *of whom I say to thee, "this* (זֶה) *shall go with thee," that one* (הוּא) *shall go with thee; and of whomsoever I say to thee, "this* (זֶה) *shall not go with thee," that one* (הוּא) *shall not go.* So also in Ps. xx. 8 אֵלֶּה οὗτοι and הֵמָּה αὐτοί in vs. 9. Hence הַיּוֹם הַזֶּה *this day* means the day in which any one speaks or writes (Gen. xxvi. 33), but הַיּוֹם הַהוּא [that day] means the day or time of which the historian has just made mention (Gen. xv. 18; xxvi. 32), or the prophet just predicted (Is. v. 30; vii. 18, 20), and goes on to relate or to predict.

2. The *demonstrative* זֶה (also זוּ, זוֹ), has also, especially in poetry, the force of the relative אֲשֶׁר; comp. in Eng. *that* for *which*. E. g. Ps. civ. 8, *to the place* זֶה יָסַדְתָּ לָהֶם *which thou hast destined for them.* It is even employed (like אֲשֶׁר, § 121, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion* זֶה שָׁכַנְתָּ בּוֹ *on which thou dwellest.*

זֶה is used adverbially, *a*) for *there*, הִנֵּה זֶה *see there!* and then merely as an intensive particle, especially in questions, as לָמָּה זֶה *wherefore then?* (prop. *wherefore there?*), *b*) in reference to *time*, for *now*, as זֶה פַּעֲמַיִם *now* (already) *twice*, Gen. xxvii. 36.

3. The interrogative מִי can be used in reference to a plural, as מִי אֵלֶּה Gen. xxxiii. 5 (for which, however, מִי וָמִי is more accurately used, Ex. x. 8); also in reference to things, yet only when the idea of persons is implied, e. g. מִי שְׁכֶם *who are the Shechemites?* Judges ix. 28; comp. Gen. xxxiii. 8.—מִי may also stand in the genitive, as בַּת מִי *whose daughter?* Gen. xxiv. 23. It is also used indefinitely for *any one whoever*, and מָה

for *any thing whatever* (Job xiii. 13). For מָה in this sense we have also the specific term מְאוּמָה (from מָה וּמָה *quidquid*).

On the use of מָה in the sense of negation, see § 150, 2, first Note.

## Sect. 121.

## RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun אֲשֶׁר often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. שָׁם *there*, אֲשֶׁר — שָׁם *where*; שָׁמָּה *thither*, אֲשֶׁר — שָׁמָּה *whither*; מִשָּׁם *thence*, אֲשֶׁר — מִשָּׁם *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.

*Dative*, לוֹ *to him*, אֲשֶׁר לוֹ *to whom*; לָהֶם, לָהֶן *to them*, אֲשֶׁר לָהֶם, אֲשֶׁר לָהֶן *to whom*.

*Accusative*, אֹתוֹ, אֹתָהּ *him*, *her*; אֲשֶׁר אֹתוֹ, אֲשֶׁר אֹתָהּ *whom* (*quem*, *quam*).

With *prepositions*, בּוֹ *therein*, אֲשֶׁר בּוֹ *wherein*, מִמֶּנּוּ *therefrom*, אֲשֶׁר מִמֶּנּוּ *wherefrom*.

*Genitive*, אֲשֶׁר לְשֹׁנוֹ *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by אֲשֶׁר alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able in this way to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in German [and English] the third must be used. E. g. Gen. xlv. 4, אֲשֶׁר אֹתִי; Num. xxii. 30, אֲשֶׁר עָלַי; Is. xli. 8, *Jacob* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen*; Hos. xiv. 4. But in the nom. of the 1st and 2d person this is admissible also in German, e. g. *der ich*, *der du*, *die wir*, where *der* stands for *welcher*, and serves (like the Heb. אֲשֶׁר) merely as a sign of relation.

2. The word אֲשֶׁר is commonly separated from the one which it thus affects by one or more words, as אֲשֶׁר הָיָה שָׁם *where was*, Gen. xiii. 3. Only seldom are they written together as in 2 Chron. vi. 11.

2. Before אֲשֶׁר we are often to supply the personal or demonstrative pronoun (*he*, *she*, *that*, see § 122, 2), as in Latin *is* before *qui*. E. g. Num. xxii. 6, וַאֲשֶׁר תָּאֹר *and* (he) *whom thou cursest*; Is. lii. 15, אֲשֶׁר לֹא שָׁמְעוּ (that) *which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before אֲשֶׁר; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence.

E. g. לַאֲשֶׁר *to him who*, and *to them who;* אֶת־אֲשֶׁר *him who, that which*, or *those who;* מֵאֲשֶׁר *from him who, from those who* or *which;* כַּאֲשֶׁר prop. *according to that which*, hence, *as.**

Sometimes the idea of place or time is also to be supplied; as בַּאֲשֶׁר *in* (that place) *where?* מֵאֲשֶׁר *from* (that time) *when.*

3. The pronoun אֲשֶׁר may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, *the woman I love; the book I told you of;* where the only indication of the relative is the position of the relative clause as subordinate to a preceding word. This omission of אֲשֶׁר (most frequent in poetry) takes place,

*a*) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, בְּאֶרֶץ לֹא לָהֶם *in a land* (which belongs) *not to them;* Gen. xxxix. 4, כָּל־יֶשׁ־לוֹ *all* (which) *was*, i. e. *belonged, to him*, comp. vs. 5, where אֲשֶׁר is inserted: Eccles. x. 5 (comp. vi. 1, where with the same words אֲשֶׁר is employed).†

*b*) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, *happy the man*, לֹא יַחְשֹׁב יְהוָֹה לוֹ עָוֹן *to whom Jehovah imputeth not sin;* Job iii. 3; Ex. xviii. 20. Frequently in specifications of time, when it would have the signification *when;* Ps. iv. 8, עֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ *in the time* (when) *their corn and new wine are abundant;* Jer. xxxvi. 2.

*c*) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Job xxiv. 19, *Sheol* [carries away] חָטָאוּ (those who) *sin;* comp. vs. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12, אֶל־הֲכִינוֹתִי לוֹ *to* (the place which) *I have prepared for it;* comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the

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* Very rare are the examples in which the preposition before אֲשֶׁר refers, as with us, to the relative itself, viz. בַּאֲשֶׁר Is. xlvii. 12, for אֲשֶׁר בָּהֶם *in which*, and עִם אֲשֶׁר Gen. xxxi. 32, for אֲשֶׁר עִמּוֹ *with whom* (xliv. 9, 10). Comp. also אֵת אֲשֶׁר־דָּקָרוּ Zech. xii. 10, for אֲשֶׁר דָּקְרוּ אֹתוֹ.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxiii. 39; Ex. xiv. 13); though it is sometimes omitted, Ex. xviii. 20; 2 Sam. xviii. 14; especially in poetry, Ps. xviii. 3; xlix. 13, 21; Deut. xxxii. 17; Job iii. 3.

preceding noun takes the *constr. st.* E. g. Ex. iv. 13, בְּיַד תִּשְׁלָח *by the hand* (of him whom) *thou wilt send;* Hos. i. 2, תְּחִלַּת דִּבֶּר־יְהוָה *the beginning* (of that which) *Jehovah spake;* Ps. lxxxi. 6, שְׂפַת לֹא יָדַעְתִּי *the speech* (of one whom) *I knew not;* lxv. 5; Lam. i. 14; Jer. xlviii. 36. Comp. § 114, 3.

2. Relative clauses are joined on also by means of the *copula* ( וְ ), e. g. Job xxix. 12, *the orphan,* וְלֹא עֹזֵר לוֹ *and that hath no helper.*

## Sect. 122.

## MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun *myself, thyself, himself,* is expressed, *a*) by the conjugations *Niphal* and *Hithpael; b*) by the personal pronoun* (as a suffix to a noun or preposition), e. g. Gen. xxii. 3, *Abraham took two of his servants* אִתּוֹ *with him,* for *with himself;* 1 Sam. i. 24, *she carried him up* עִמָּהּ *with her,* for *with herself;* Gen. viii. 9; Jer. vii. 19; Ez. xxxiv. 2, 8, 10; *c*) by circumlocution with substantives, especially נֶפֶשׁ, e. g. לֹא אֵדַע נַפְשִׁי *I know not myself,* Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ *within herself* (prop. *in her inner part*), Gen. xviii. 12.

2. The personal or demonstrative pronoun is omitted (comp. § 121, 2) before אֲשֶׁר in all cases, both singular and plural: very seldom it is expressed by the interrogative pronoun, as מַה־שֶּׁ *that which,* Eccles. i. 9; iii. 15.

Rem. 1. *Each, every one,* with reference to a person, is expressed by אִישׁ *a man,* sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ וְאִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כֹּל, commonly without the article (§ 109, 1); by repetition בַּבֹּקֶר בַּבֹּקֶר *every morning;* also by the plural לַבְּקָרִים *every morning* Ps. lxxiii. 14.

2. *Any one, some one,* is expressed by אִישׁ Ex. xvi. 29; Cant. viii. 7; and by אָדָם Lev. i. 2; *any thing, something* (especially in connexion with a negation), by כָּל־דָּבָר, דָּבָר without the article. The latter is also expressed by an appropriate word מְאוּמָה formed from מַה וּמָה Gen. xxii. 12 (comp. § 120, 3).

3. *Self, the same, self-same* is expressed, in reference to persons or things, by הוּא, הִיא, as הָאִישׁ הַהוּא Job i. 1, *this same man;* in reference to things, the noun עֶצֶם prop. *bone, body* (in this case fig. for *essence, substance*) is also employed as a periphrasis for the pronoun; e. g. Gen. vii. 13, בְּעֶצֶם הַיּוֹם הַזֶּה *on the self-same day,* comp. בְּעֶצֶם תֻּמּוֹ *in his very prosperity,* i. e. in the midst of his prosperity (Job xxi. 23).

* So also in the German of Luther's time, as *er machte ihm einen Rock* (where *ihm* stands for *sich*), which may be literally rendered into old-fashioned English thus, *he made him* (i. e. for himself) *a coat* —Tr.

The Arabic, in a similar manner, expresses the idea *self* by *eye, soul, spirit;* the Rabbinic by עֶצֶם, גֶּרֶם *bone,* גּוּף *body;* the Amharic by ርእስ: *head.* Comp. in middle High German *mîn lîp, dîn lîp.*

4. *The one — the other* (*alter — alter*) is expressed by זֶה or אֶחָד repeated, or by אִישׁ with אָח *brother* or רֵעַ *friend,* and where the feminine is required, by אִשָּׁה *woman,* with אָחוֹת *sister* or רְעוּת *friend;* both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another,* as Gen. xiii. 11, *and they separated,* אִישׁ מֵעַל אָחִיו *the one from the other,* i. e. *from one another;* Gen. xi. 3, *they said* אִישׁ אֶל־רֵעֵהוּ *to one another;* Ex. xxvi. 3, *five curtains shall be joined* אִשָּׁה אֶל־אֲחוֹתָהּ *to one another.*

5. *Some* is often expressed by the plural form alone, as יָמִים *some days* Dan. viii. 27, שָׁנִים *some years* Dan. xi. 6, 8; and sometimes by יֵשׁ אֲשֶׁר *sunt qui* Neh. v. 2–4.

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# CHAPTER III.

## SYNTAX OF THE VERB.

### Sect. 123.

### USE OF THE TENSES IN GENERAL.

From the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40 and 48), we might naturally expect some *variety* in the uses of the same tense.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary each of them has its distinct sphere, as already intimated in the first Note on page 103. The *Preterite* serves to express what is finished and past, whether it actually belongs to the past, or properly lies in the present or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand, as relatively earlier, in comparison with a subsequent event. The *Future* [called also *Imperfect* and *Tempus Infectum*], on the contrary, expresses what is unfinished, hence what is continued and in progress (even in the past), what is coming to pass and

about to be. The Future is, besides, especially used in a modified form (§ 48) for expressing the relations of the optative, the jussive, and the subjunctive. We must further add the peculiarity of the Hebrew diction mentioned already in § 48b, namely, that of joining, by means of *Vav conversive*, futures to a preterite and preterites to a future. Fuller information on these points will be found in the following sections.

It is a false view, which regards the so-called Preterite and Future not as tenses, but as designed originally to express distinction of *mood** rather than relations of *time*.

As examples of the Preterite and Future used expressly to denote opposite relations of time, we refer to Is. xlvi. 4, אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא *I have done it, and I will* (still) *bear* (you); and vs. 11, דִּבַּרְתִּי אַף אֲבִיאֶנָּה יָצַרְתִּי אַף אֶעֱשֶׂנָּה *I have spoken it and will bring it to pass, I have purposed and will accomplish it;* Deut. xxxii. 21; Neh. i. 12.

## SECT. 124.

### THE USE OF THE PRETERITE.

The Preterite stands:

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לְךָ *who has declared to thee?* vs. 13, *why hast thou done this?* Comp. verses 14, 17, 22. Hence it is used [for the historic tense] in the narration of past events, Gen. i. 1, *in the beginning God created* (Pret.) *the heaven and the earth* (comp. xiv. 1; xxix. 17). Job i. 1, *there was* (Pret.) *a man in the land of Uz;* ii. 10.

For this latter purpose the *Future* with *Vav conversive* is commonly used in continued narrative (see § 126b, 1).

2. For the *Pluperfect*. Gen. ii. 2, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had done;* vs. 5, *Jehovah had not yet caused it to rain;* vii. 9; xix. 27; xx. 18; xxvii. 30; xxxi. 20; Jonah i. 5.

3. For our *Present*, where this denotes *a*) a condition or attribute already long continued and still existing, as יָדַעְתִּי [comp. οἶδα] *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנֵאתִי *I hate*,† Ps. xxxi. 7; צָדַקְתִּי *I am righteous*, Job

* Much nearer the mark would be the distinction of them into *Actio perfecta* and *Actio infecta*, according to the designation introduced into Latin grammar after Varro.

† Similar in Latin are *novi, memini, odi*.

xxxiv. 5; גָּדַלְתָּ *thou art great*, Ps. civ. 1; קָטֹנְתִּי *I am little*, Gen. xxxii. 11; or *b)* a permanent or habitual action (often in the expression of general truths) as אָמַרְתִּי *I say, I mean*, Job vii. 13, Ps. xxxi. 15, Judges ix. 9, xi. 13.—Ps. i. 1; *happy the man, who walks* (הָלַךְ) *not in the counsel of the ungodly, nor stands* (עָמָד) *in the way of sinners, nor sits* (יָשָׁב) *in the seat of scorners;* x. 3, cxix. 30, 40.

Here (in the expression of our present) the Preterite and the Future are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ending, or as then first about coming to pass, in progress, or perhaps occurring at the instant (comp. § 125, 3). Accordingly we find in nearly the same sense לֹא יָכֹלְתִּי Ps. xl. 13 and לֹא אוּכַל Gen. xix. 19, xxxi. 35. In such cases the two tenses are often employed interchangeably, e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. Even for the *Future*, in *protestations* and *assurances*, in which the mind of the speaker views the action as already accomplished. being as good as done. In German [and English] the Present is sometimes used, in this case, for the Future. So in stipulations or promises in the way of a compact, Gen. xxiii. 11, *I give* (נָתַתִּי) *to thee the field*, vs. 13, *I give* (נָתַתִּי) *money for the field*, particularly in promises made by God, Gen. i. 29, xv. 18, xvii. 20. Also in confident discourse, especially when God is said to be about to do something, e. g. פָּדִיתָה אוֹתִי יְהוָה *thou deliverest me, O Jehovah*, Ps. xxxi. 6; hence frequently used in lively representations of the future and in *prophecies*, e. g. Is. ix. 1, *the people who walk in darkness see* (רָאוּ) *a great light;* v. 13, *therefore my people goes into captivity* (גָּלָה); verses 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. (In these cases also the Preterite may be interchanged with the Future, see e. g. Is. v.). Comp. No. 6.

In Arabic the Preterite, made still stronger by the particle קַד, is likewise employed in emphatic promises, &c. They say, *I have already given it to thee*, meaning, it is as good as done.*

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* The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. xl. 14, וְעָשִׂיתָ־נָּא עִמָּדִי חֶסֶד וְהִזְכַּרְתַּנִי וגו׳ *and do thou a kindness, I pray, to me* (prop. thou surely doest kindness to me, I hope), *and make mention of me to Pharaoh*. The addition of נָא makes the sense of the Pret. here unquestionable. In Arabic, likewise, the Pret. is employed in wishes

5. For those *relative tenses*, in which the past is the principal idea, viz. *a*) for the *Imperfect subjunctive* (which is, however, expressed by the Fut. also, § 125, 5); e. g. Is. i. 9, כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ *we should have been* [*essemus*] *as Sodom, we should have resembled Gomorrha;* Job iii. 13; *b*) for the *Pluperfect subjunctive*, Is. i. 9, לוּלֵי הוֹתִיר *if he had not left;* Num. xiv. 2, לוּ מַתְנוּ *if we had but died!* (לוּ with the Future would be, *if we might but die!* § 133, 2); Judges xiii. 23; Job x. 19, כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה *I should be as if I had never been; c*) for the *Future perfect* (*futurum exactum*), e. g. Is. iv. 4, אִם רָחַץ *when he shall have washed away*, prop. *he has washed away;* vi. 11.—Gen. xliii. 14, כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *if I am bereaved* (for *if I shall be*), *then I am bereaved* (the language of desponding resignation).

* * *

6. In all the foregoing cases we have viewed the Preterite in its independent use, when not connected with preceding verbs. But its use is no less diversified, when it is joined to preceding verbs by the conjunction וְ (*Vav conversive of the Preterite*). *It then takes the tense and mood of the verb going before, and it shifts the tone forward as explained above in* § 48, 3. Hence it stands

*a*) most frequently for the *Future*, when that tense goes before it, e. g. Gen. xxiv. 40, *Jehovah will send his angel* וְהִצְלִיחַ דַּרְכֶּךָ *and prosper thy way* (prop. *and then he prospers*). Judges vi. 16; 1 Sam. xvii. 32. Here the Future, in the progress of the discourse, passes over by means of the Pret. into easy description, and the sense of the Pret. follows the usage explained in No. 4 above. Also

*b*) for the *Present subjunctive*, when the preceding Future form has this sense (according to § 125, 3); e. g. Gen. iii. 22, פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל *lest he put forth his hand and take and eat* (prop. *and so takes and eats*); xxxii 12; xix. 19; Num. xv. 40; Is. vi. 10.

*c*) for the *Imperative*, when a verb in that form goes before: e. g. Gen. vi. 21, קַח לְךָ וְאָסַפְתָּ *take for thyself and gather* (prop.

and obtestations. In Heb. farther Job xxi. 16, *the counsel of the wicked* רָחֲקָה מֶנִּי *be far from me!* xxii. 18. Comp. the use of the Preterite when following the Imperative, in No. 6, *c*.

*and then thou gatherest*); xxvii. 43, 44. As in the case under letter *a*, the command here passes over into a description of that which is to be done. At times the Pret. in this sense is put separate from the *Vav*, as in Ps. xxii. 22.

*d*) for the *past* or the *present* time, according as the preceding Pret. or Fut. may require.

Rem. 1. The *Pret.* with *Vav conv.* relates to futurity, also when it is not preceded by a *Future tense*, but by some other indication of futurity. Exod. xvi. 6, 7, עֶרֶב וִידַעְתֶּם *at even, then ye shall know;* xvii. 4, *yet a little while* וּסְקָלֻנִי *and they will stone me;* 1 Sam. xx. 18.

The *Pret.* with *Vav conv.* may be thus employed in the sense of the *Fut.* (and *Imp.*), even when there is no indication of futurity, e. g. after antecedent clauses which imply *a*) a cause, or *b*) a condition. Comp. for letter *a*, Num. xiv. 24, *because another spirit is with him* וַהֲבִיאֹתִיו *and (therefore) I will bring him;* and without the causal particle, Gen. xx. 11, *there is no fear of God in the place* וַהֲרָגוּנִי *and (therefore) they will kill me* (for *because* there is, &c.); xlv. 12, 13; Ex. vi. 6. Comp. Ps. xxv. 11, *for thy name's sake* וְסָלַחְתָּ *so forgive* (or *thou wilt forgive*). For letter *b*, Gen. xxxiii. 10, *if I have found favour* וְלָקַחְתָּ *then take;* and without the conditional particle (§ 152, 4, *a*), Gen. xliv. 22, *should he leave his father* וָמֵת *then he* (the father) *would die;* xxviii. 29; xlii. 38; Is. vi. 7, *lo, this touches thy lips* וְסָר *and so is taken away thy iniquity.*—Also to other very various specifications of the present we find appended by means of וְ with the *Pret.* those of the future (e. g. Judges xiii. 3, *thou art barren* וְהָרִית וְיָלַדְתְּ *but thou shalt conceive and bear;* 1 Sam. ix. 8, *here is the fourth part of a shekel* וְנָתַתִּי *that will I give*), or expressions of a wish (e. g. Ruth iii. 9, *I am Ruth* וּפָרַשְׂתָּ *then spread*), or also of interrogation (e. g. Exod. v. 5, *the people are many in the land* וְהִשְׁבַּתֶּם אֹתָם *and will you let them rest?* Gen. xxix. 15; 1 Sam. xxv. 10, 11).

2. A very frequent formula in prophetic language (like וַיְהִי *and it came to pass* in the language of history) is וְהָיָה *and it will come to pass.* This is found both with a preceding Future and without it (see Rem. 1), especially when a particular time is named, as Is. vii. 18, וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק.

## SECT. 125.

### USE OF THE FUTURE.

The significations of the Future are perhaps still more various than those of the Preterite. But the language has here a more definite expression for certain relations of mood, inasmuch as it has (according to § 48) a shortened and a lengthened form of the Future, the former in the jussive sense and the latter in the cohortative (see § 126). The *Vav conversive* also has a very ex-

tensive influence on the force of this tense (§ 126b). Yet the shortening, as has been shown in treating of the verb, is not obvious in all the forms, and in other respects, also, there is some uncertainty, so that the common form occurs in almost all the relations for which the shortened form is especially designed.

The Hebrew Future forms, in general, the exact contrary of the Preterite, and expresses, accordingly, what is unfinished, what is coming to pass and future, but also what is continued and in progress at any point of time, even of the past (see the first Note on § 47).

Hence the Future stands:

1. For strictly *future* time; Gen. ix. 11, לֹא יִהְיֶה עוֹד מַבּוּל *there shall not again be a flood;* also in narrative for the future with relation to some past point of time, as 2 Kings iii. 27, *the first-born who was to reign* (*regnaturus erat*).

2. For *present* time; 1 Kings iii. 7, לֹא אֵדַע *I know not;* is. i. 13, לֹא אוּכַל *I cannot bear*. Gen. xxxvii. 15. It is employed especially in the expression of permanent states, which exist now and always will exist, hence also in the expression of general truths, e. g. Gen. xliii. 32, *the Egyptians may not eat with the Hebrews;* Job iv. 17, *is man more just than God?* ii. 4; Prov. xv. 20, בֵּן חָכָם יְשַׂמַּח אָב *a wise son rejoices his father*, and very often so in Job and Proverbs. Here the Preterite may also be employed (§ 124, 3, *a*, *b*).

In the same formula is used sometimes the Preterite, and sometimes the Future, but not necessarily without difference of meaning, e. g. Job i. 7, מֵאַיִן תָּבֹא *whence comest thou?* Gen. xvi. 8, אֵי־מִזֶּה בָאת *whence didst thou come?*

3. For a series of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. In this way is expressed what is future or what is expected to occur, according to a subjective view or according to some objective condition. It stands

*a*) For the Subjunctive after particles signifying *that*, *that not* (*ut*, *ne*), as אֲשֶׁר, כִּי, לְמַעַן, יַעַן, *that,** פֶּן *that not.* E. g. Gen. xi. 7, אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand;* xxxviii. 16, *what wilt thou give,* כִּי תָבֹא אֵלַי *that thou*

* When these particles have a different signification, the Future is not used; e. g. יַעַן *because*, with the *Pret.* Judg. ii. 20, אֲשֶׁר *because*, Gen. xxxiv. 27.

*mayest come in to me?* Deut. iv. 1, לְמַעַן תִּחְיוּ *that ye may live;* פֶּן יִשְׁלַח יָדוֹ Gen. iii. 22.

*b*) For the Optative; Job iii. 3, יֹאבַד יוֹם *pereat dies;* vs. 5, 6, 8; vi. 9. In this sense the lengthened or shortened form is properly used (§ 126, 1, 2), followed often by the particle נָא;* e. g. יִגְמָר־נָא, Ps. vii. 10, *O that might cease —!* יְדַבֶּר־נָא עַבְדְּךָ Gen. xliv. 18, *might thy servant speak*, for *let thy servant speak*. Yet, at times, the full form is employed even where the shortened one clearly exists, e. g. תֵּרָאֶה *let appear*, Gen. i. 9; comp. xli. 34; אַל יִרְאֶה Job iii. 9.

*c*) For the Imperative, the place of which it always supplies in *negative* commands (prohibitions). When dehortatory it is preceded by אַל, as אַל־תִּירָא *fear not* Gen. xlvi. 3; Job iii. 4, 6, 7 (and in this connexion with אַל the jussive or shortened form is proper to be used); when it expresses prohibition, by לֹא, as לֹא תִגְנֹב *thou shalt not steal* Exod. xx. 15. It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice, so far as the forms of these are not in use (see § 46). E. g. יְהִי אוֹר *let light be* Gen. i. 3; יוּמָת *let him be put to death* Ex. xxxv. 2. Comp. § 126, 2.

*d*) For the so-called Potential, where we use *may, can, might, could*, &c. E. g. Gen. ii. 16, אָכֹל תֹּאכֵל *thou mayest eat;* Prov. xx. 9, מִי יֹאמַר *who can say?* Gen. xliii. 7, הֲיָדוֹעַ נֵדַע *could we know?*

4. Even for time *past*. It is thus used chiefly in these cases:

*a*) After the particles אָז *then*,† טֶרֶם *not yet*, בְּטֶרֶם (*when not yet*) *before*. E. g. Jos. x. 12, אָז יְדַבֵּר יְהוֹשֻׁעַ *then spake Joshua;* Gen. ii. 5, טֶרֶם יִהְיֶה *there was not yet;* Gen. xxxvii. 18; בְּטֶרֶם תֵּצֵא *before thou camest forth*, Jer. i. 5. (Compare the use of the Pret. and Fut. in the same sentence, 1 Sam. iii. 7.)

*b*) Often also of customary or continued action, and in extended representation, like the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something yet to be, is properly expressed by the Future. Job i. 5, *thus did* (יַעֲשֶׂה) *Job con-*

* The particle נָא (§ 103) gives to the verb the force of a request and of a wish. On its use with the first person see § 126, 1.

† When אָז signifies *then* in respect to future time, this form of the verb has a future sense (Ex. xii. 48).

*tinually;* xxii. 6, 7, 8; xxix. 12, 13; Judges xiv. 10; 1 Sam. i. 7; 1 Kings v. 25; Is. x. 6; Ps. xxxii. 4; xlii. 5. Yet also

c) Of single acts that are done and past, where the Preterite might be expected. Such is the case, at least, in poetry, on the same principle as we employ the Present tense in lively representations of the past. Job iii. 3, *perish the day* אִוָּלֶד בּוֹ *in which I was born;* vs. 11, לָמָּה לֹא מֵרֶחֶם אָמוּת *why died I not from the womb?* iv. 12, 15, 16; x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, גַּם כִּי־אֵלֵךְ . . לֹא אִירָא *even if I should go . . . I should not fear;* Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I should not know myself* (if I spoke otherwise); x. 18, *I had died, and no eye had seen me;* iii. 16; vi. 14. In this case, also, the shortened form often occurs (§ 126, 2).

## Sect. 126.

## USE OF THE LENGTHENED AND SHORTENED FUTURE (COHORTATIVE AND JUSSIVE).

1. The Future as lengthened by the ending ָה (the *Cohortative*) is used almost exclusively in the first person; and is expressive of *purpose* or *endeavour* (see § 48, 3). Hence this form is employed, *a*) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, אָגִילָה וְאֶשְׂמְחָה *let me be glad and rejoice!* ii. 3; נְנַתְּקָה *come! let us break asunder.* Also, with less emphasis, in soliloquy; Ex. iii. 3, אָסֻרָה־נָּא וְאֶרְאֶה *I will go now and see;* Gen. xxxii. 21. *b*) To express a wish, a request (for leave to do something); Deut. ii. 27, אֶעְבְּרָה *let me pass through;* Num. xx. 17, נַעְבְּרָה־נָּא *let us pass through, I pray thee.* *c*) When a purpose is expressed, and the verb is commonly joined by וְ to a preceding Imperative; Gen. xxvii. 4, *bring it hither,* וְאֹכֵלָה *and I will eat* = that I may eat; xxix. 21; xlii. 34; Job x. 20. Less frequently *d*) it stands in conditional sentences with *if, though,* expressed or implied. Job xvi. 6; xi. 17; Ps. cxxxix. 8. Moreover it stands, *e*) frequently after *Vav conversive* (§ 48 b, 2).

In Jeremiah this form is used to give force and emphasis of almost every kind; iii. 25; iv. 19, 21; vi. 10.

2. The shortened Future (the *Jussive*) is used principally, *a*) in the expression of a command or wish, as תּוֹצִיא *proferet* Is. lxi. 11, תּוֹצֵא *proferat* Gen. i. 24, also joined to a preceding Imperative by וְ (comp. No. 1, *c*), Ex. viii. 4, *Entreat Jehovah* וְיָסֵר *and may he take away* = that he may take away; x. 17; Judges vi. 30; 1 Kings xxi. 10; *b*) in prohibition, dissuasion, or negative entreaty, as אַל־תַּשְׁחֵת *destroy not*, Deut. ix. 26; אַל יַאֲמֵן *ne confidat*, Job xv. 31; xx. 17. *c*) Frequently in conditional sentences (like the Arabic usage) both in the protasis and apodosis. Thus Ps. xlv. 12 (וְיִתְאָו); civ. 20 (תָּשֶׁת and וִיהִי); Hos. vi. 1 (יַךְ); Is. l. 2 (תָּמֹת); Job x. 16, xiii. 5, xvii. 2, xxii. 28; 1 Sam. vii. 3 (וְיַצֵּל). *d*) After *Vav conversive* (§ 48 b, 2).

As the jussive form of the Future is far from being always orthographically distinguished from the usual form (§ 48, 4), its force may occasionally be doubtful, especially as the poets now and then employ the shortened form where the usual one might stand without materially altering the sense. The jussive form, in that case, expresses rather a subjective judgment, such as we indicate by *it may be*, *it might*, *could*, *should*, *must be*, according as the sense and context of each passage may require.

## Sect. 126 b.

### USE OF THE FUTURE WITH VAV CONVERSIVE.

1. The Future with *Vav conversive* (וַיִּקְטֹל *and he killed*, § 48 b, 2), stands only in connexion with something preceding. Most commonly a narrative begins with a *Preterite* and then proceeds in the *Future* with *Vav conversive;* which is the most usual way of relating past events.* E. g. Gen. iv. 1, *and Adam knew* (יָדַע) *Eve his wife, and she conceived and bare* (וַתַּהַר וַתֵּלֶד) *Cain;* vi. 9, 10, &c.; x. 9, 10, 15, 19; xi. 12, 13–15, 27, 28; xiv. 5, &c.; xv. 1, 2; xvi. 1, 2; xxi. 1, &c.; xxiv. 1, 2; xxv. 19, 20, &c.; xxxvi. 2–4; xxxvii. 2.†

* This construction may perhaps be accounted for by supposing, that what was thus put in the Future was conceived of as *relatively future*, i. e. as later than and subsequent to what had been expressed by the preceding Preterite. This conjecture will obviously hold good in the first example given above. Compare *Rödiger's* own view of the *Preterite* in § 123.—Tr.

† The preceding *Pret.* is, at times, only implied in the sense, e. g. Gen. xi. 10, *Shem* (was) 100 *years old* וַיּוֹלֶד *and he begat*, x. 1. So also in this sentence: *on*

2. If there be, however, any connexion with an earlier event, the *Fut.* with *Vav conv.* may even begin a narrative or a section of one. In this case we find a very frequent use of וַיְהִי (*καὶ ἐγένετο*) *and it happened* Gen. xi. 1; xiv. 1; xvii. 1; xxii. 1; xxvi. 1; xxvii. 1;* וַיֹּאמֶר יְהוָה *and Jehovah said*, xii. 1.

This use of the Future is found also, especially, *a*) after an antecedent clause, e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected Jehovah's word*, וַיִּמְאָסְךָ *therefore he rejects thee*, Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5. *b*) after an absolute noun, e. g. 1 Kings xii. 17, *as to the children of Israel*, וַיִּמְלֹךְ עֲלֵיהֶם רְחַבְעָם *so Rehoboam reigned over them;* ix. 21; Dan. viii. 22.†

The *Vav. conv.* (וַ) may be rendered *that* in sentences like the following: Ps. cxliv. 3, *what is man* וַתֵּדָעֵהוּ *that thou takest knowledge of him!* (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou* וַתִּירְאִי *that thou shouldest be afraid?* But the idea in the former passage (Ps. cxliv. 3) is this: how insignificant is man? *and* yet thou dost notice him.

3. As to the relations of time indicated by this *Future of consecution* [see Note *, p. 108], we may remark that it, in accordance always with the preceding tense, may refer

*a*) To the present time, namely, in continued descriptions of it, when preceded by a *Preterite* (in the sense of a *Present*), Gen. xxxii. 6; Is. ii. 7, 8; Job vii. 9; xiv. 2; or a *Future* (as a *Present*), Job xiv. 10; 1 Sam. ii. 29; or a *Participle*, Nah. i. 4; 2 Sam. xix. 2; Amos ix. 6.

*b*) Less frequently to futurity, when preceded by a *Preterite* (as a *Future*), Is. v. 15, 16; xxii. 7, 8; Joel ii. 23; Micah ii. 13; or by a proper *Future*, Is. ix. 10; Joel ii. 18, 19, or by an *Imperative*, Ps. l. 6 (also when joined to a clause without a verb, e. g. Gen. xlix. 15, or to an absolute noun, e. g. Is. ix. 11, or when it turns to the future, e. g. Is. ii. 9; ix. 13).

The form וַיְהִי stands for *then had been* in dependent clauses after לוּא,

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*the third day* וַיִּשָּׂא אֶת־עֵינָיו *and he lifted up his eyes*, in full it would be: *it happened on the third day that* —, Gen. xxii. 4; Is. xxxvii. 18; vi. 1.

* This connexion is customary when a specification of time is to be made, e. g. Gen. xxii. 1, וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה *and it happened after these things, that God tried;* xxvi. 8, וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיַּשְׁקֵף; xxxix. 13, 15, 18, 19; Judges xvi. 16, 25. See the numerous passages in *Gesenius's* Thes. Ling. Hebr. p. 372. In a similar way, we found וְהָיָה used of the future in § 124, Rem. 2.

† On the sentences which begin with the *Infinitive* or *Participle* and then proceed with this *Future of consecution*, see § 129, Rem. 2, and § 131, Rem. 2.

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e. g. Is. xlviii. 18, 19; and וָאֹמַר in a conditional clause, e. g. Ps. cxxxix 11 *and* (if) *I should say* (comp. the common Future § 125, 5).

## Sect. 127.

### OF THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, sometimes with נָא, Is. v. 3), wish (Ps. viii. 2, and with לוּ Gen. xxiii. 13), permission (2 Sam. xviii. 23; Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in prophetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard* for *thou wilt make*. These may be either *a*) *promises*, Ps. cxxviii. 5, *thou shalt see* (רְאֵה) *the prosperity of Jerusalem;* Is. xxxvii. 30; lxv. 18; Ps. xxii. 27; Gen. xx. 7; or *b*) *threatenings** Is. xxiii. 1, *howl, ye ships of Tarshish,* for *ye shall* (*will*) *howl;* vs. 2, 4; x. 30; xiii. 6. In all these cases the use of the Imp. approaches very near to that of the Fut., which may therefore precede (Gen. xx. 7; xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

In nearly all its significations, the Imperative is enlivened or strengthened by the addition of the particle נָא *age!* (§ 103), thus in the sense of *command*, both the milder (*do now this or that*), e. g. Gen. xxiv. 2, and the sterner or menacing, e. g. Num. xvi. 26; xx. 10; and in the sense of *entreaty*, e. g. אִמְרִי נָא Gen. xii. 13. In the sense of ironical permission we have עִמְדִי־נָא *only persist!* Is. xlvii. 12.

2. We may, from the above, explain the peculiar use of two Imperatives joined by *and: a*) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition implied in the first (like *divide et impera*), e. g. Gen. xlii. 18 זֹאת עֲשׂוּ וִחְיוּ *this do, and* (ye shall) *live;* Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread;* Ps. xxxvii. 27; Prov. vii. 2; ix. 6; Job xxii. 21; Is. xxxvi. 16; xlv. 22; Hos. x. 12; Amos v. 4, 6; *b*) where a threat is expressed, and the first Imp. tauntingly permits an act, while the second denounces the consequences; Is. viii. 9, רֹעוּ עַמִּים וָחֹתּוּ *rage on, ye*

* Analogous is the form of menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo* Plaut. Curculio, IV 4, 12.

*people, and ye shall* soon *be dismayed;* Is. xxix. 9. In the second member, the Fut. also may be used; Is. vi. 9; viii. 10; 1 Sam. xvii. 44.

Rem. 1. How far the Pret. and Fut. may be employed to express command has been shown in § 124, 6, c, and § 125, 3, c.

2. It is incorrect to suppose that the form of the Imp. is used, as some grammarians maintain, for the *third* person (*let him kill*). Among the examples adduced of this usage is Gen. xvii. 10, הִמּוֹל לָכֶם כָּל־זָכָר *every male among you shall be circumcised.* (In verse 12 יִמּוֹל is used. But הִמּוֹל is the Infinitive, which gives the same sense, § 128, 4, *b*). Equally mistaken are the other examples, viz. Ps. xxii. 9 (גֹּל Inf.); Gen. xxxi. 50; Judges ix. 28; Is. xlv. 21 (in the last three passages we have actual Imperatives of the 2d person).

## Sect. 128.

### USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the action of the verb by itself, neither connected with something following nor dependent on a preceding noun or particle.* The most important cases of its use are:

1. When it is governed by a *transitive verb*, and consequently stands as an accusative. Is. xlii. 24, לֹא אָבוּ הָלוֹךְ *they would not go;* vii. 15, לְדַעְתּוֹ מָאוֹס בָּרָע וּבָחוֹר בַּטּוֹב *until he learn to refuse the evil and choose the good;* Jer. ix. 4. (Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 139, 1, 2.)

In the same construction is Is. xxii. 13, *behold! joy and gladness* הָרֹג בָּקָר וְשָׁחֹט צֹאן וגו׳ *the slaying* (prop. *to slay*) *oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the Infinitives are mere accusatives governed by *behold!*); v. 5, *I will tell you what I will do to my vineyard,* הָסֵר מְשׂוּכָּתוֹ . . . פָּרֹץ גְּדֵרוֹ *the taking away* (*to take away*) *its hedge and the tearing down its wall,*—q. d. that will I do.

2. When it is in the accusative and used *adverbially*† (in

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* Here the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second, before which it is to be supplied by the mind, stands in the absolute form, as לֶאֱכֹל וְשָׁתוֹ *to eat and* (to) *drink*, Ex. xxxii. 6; comp. 1 Sam. xxii. 13; xxv. 26; Jer. vii. 18; xliv. 17. This case is analogous with that explained § 119, 3. Comp. also No. 4, *a*, of this section.

† On the Accusative as a *casus adverbialis*, see § 116. In Arabic it takes, in

Latin as *gerund* in *do*); e. g. הֵיטֵב *bene faciendo*, for *bene*, הַרְבֵּה *multum faciendo* for *multum*. Hence,

3. When it is used for emphasis in connexion with a *finite verb*.

*a*) It then stands most commonly *before* the finite verb, to which it gives, in general, *strength* or *intensity*. 1 Sam. xx. 6, נִשְׁאֹל נִשְׁאַל מִמֶּנִּי *he urgently besought of me;* Gen. xliii. 3, *he strictly charged us* (הָעֵד הֵעִיד). A very clear example is in Amos ix. 8, *I will destroy it from the surface of the earth, except that I will not utterly destroy* (לֹא הַשְׁמֵיד אַשְׁמִיד) *the house of Jacob*. Judges i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, *could we* (then) *know?* xxxvii. 8, הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ *wilt thou* (indeed) *rule over us?* xxxi. 30, *thou art gone** (הָלֹךְ הָלַכְתָּ), *since thou so earnestly longest* (נִכְסֹף נִכְסַפְתָּה); Judges xv. 13, *we will bind thee, but we will not kill thee;* 2 Sam. xxiv. 24; 1 Sam. ix. 6; Hab. ii. 3.

*b*) When the Inf. stands *after* the finite verb, this connexion generally indicates *continued* or *lasting* action. Is. vi. 9, שִׁמְעוּ שָׁמוֹעַ *hear on continually;* Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁפֹּט שָׁפוֹט *and he will needs be playing the judge!* Two Infinitives absolute may be thus used; 1 Sam. vi. 12, הָלְכוּ הָלֹךְ וְגָעוֹ *they went going on and lowing*, for *they went on lowing as they went;* 1 Kings xx. 37. Instead of a second Inf. is sometimes used a finite verb (Josh. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15; xlvi. 4; Dan. x. 11, 13. In Syriac, the Inf. when it expresses intensity

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this case, the sign of the Accusative. In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the Accusative of the Infinitive, to which No. 4 also is to be referred.

* As much as to say, I understand well wherefore thou art *gone*, namely from earnest longing. The Vulgate renders it, *esto, ad tuos ire cupiebas.*

stands always *before*, and in Arabic always *after*, the finite verb.—When a negative is used, it is commonly placed between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. xvii. 13; xl. 15), but also that of Kal (e. g. טָרֹף טֹרַף Gen. xxxvii. 33; Job vi. 2), or of another of the same signification (Lev. xix. 20; 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, וַיֵּלֶךְ הָלוֹךְ וְגָדֵל *he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, וַיָּשֻׁבוּ הַמַּיִם . . . . הָלוֹךְ וָשׁוֹב *and the waters flowed off continually*. (The participial construction is also frequent here: e. g. 1 Sam. ii. 26, וְהַנַּעַר שְׁמוּאֵל הֹלֵךְ וְגָדֵל וָטוֹב *the child Samuel went on increasing in stature and in goodness*; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually*.

4. When it stands in place of the *finite verb*. We must here distinguish the two following cases, viz.

*a*) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being simply put in the Infinitive with the same tense and person implied. (Comp. § 119, 3.) So with the *Pret.* Dan. ix. 5, מָרַדְנוּ וְסוֹר *we have rebelled and* (we have) *turned away*; Gen. xli. 43, *he caused him to ride in the second chariot*, וְנָתוֹן אֹתוֹ *and placed him*; 1 Sam. ii. 28; Jer. xiv. 5. With the *Fut.* Jer. xxxii. 44, *they will buy fields for money* (*Fut.*), *and write and seal bills of sale, and take witnesses* (three Infinitives), Num. xv. 35.

*b*) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive (being the pure abstract idea of the verb) may serve as a short and emphatic expression for any tense and person which the connexion requires. E. g. it stands α) for the *Pret.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. xxi. 5, עָרֹךְ הַשֻּׁלְחָן צָפֹה הַצָּפִית אָכוֹל שָׁתֹה *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare* &c. Hos. iv. 2. Also β) for the *Fut.* in its proper sense. 2 Kings iv. 43, אָכוֹל וְהוֹתֵר *to eat and to leave thereof* (sc. ye shall do); γ) most frequently for the emphatic *Imp.* (comp. § 46, Note *),

as Deut. v. 12. שָׁמוֹר *to observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכוֹר *to remember* (oughtest thou); hence, with the full form, שָׁמוֹר תִּשְׁמְרוּן, Deut. vi. 17; זָכֹר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכוֹל וְשָׁתוֹ *to eat and to drink!* (sc. let us eat and drink). 1 Kings xxii. 30 *to dis guise myself and go* (will I do).

Rem. 1. The *Inf.* for the *finite verb* is seldom found in connexion with the subject, as in Job xl. 2; Ez. i. 14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in *do;* it is connected with a finite verb in Neh. i. 7 (חֲבֹל), Ps. l. 21 (הֱיוֹת), Ruth ii. 16 (שֹׁל), Num. xxiii. 25 (קֹב).

## Sect. 129.

### INFINITIVE CONSTRUCT.

1. The *Inf. constr.* as a verbal substantive is subject to the same relations of case with the noun, and the modes of indicating them (§ 115) are also the same. Thus it is found *a*) in the nominative as the subject of the sentence, Gen. ii. 18, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *not good* (lit. *the being of man in his separation*) *that man should be alone; b*) in the genitive, Gen. xxix. 7, עֵת הֵאָסֵף *tempus colligendi*, here too belongs the case where the *Infinitive* is dependent on a preposition (as being originally a noun), see No. 2; *c*) in the accusative, 1 Kings iii. 7, לֹא אֵדַע צֵאת וָבֹא *I know not* (how) *to go out and to come in,* prop. *I know not the going out and coming in.* (In this case the *Inf. absol.* may also be used, § 128, 1.)

2. For the construction of the *Inf.* with prepositions, as in the Greek ἐν τῷ εἶναι, the German [and English] languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, בְּפִגְעוֹ־בוֹ *when he meets him*, prop. *in his meeting with him.* Jer. ii. 35, עַל אָמְרֵךְ *because thou sayest*, prop. *on account of thy saying.* Gen. xxvii. 1, *his eyes were dim* מֵרְאוֹת *so that he could not see* (comp. the use of מִן before a noun to express *distance from*, and the *absence* or *want* of a thing). The lexicon must be consulted for particular information on the use of the different prepositions.

3. With respect to relations of time, the Infinitive refers also to the past (comp. on the Participle, § 131, 2), e. g. Gen. ii. 4, בְּהִבָּרְאָם *when they were created* (prop. *in their being created*).

Rem. 1. הָיָה לַעֲשׂוֹת (or לַעֲשׂוֹת with the omission of הָיָה) signifies 1) *he is about to do*, *intends* or *purposes to do*, and *he is intent upon*, *is eager to do* (comp. *I am to play*), as Gen. xv. 12, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and the sun was about to go down.* Hence it serves for a periphrasis of the *Fut.* 2 Chr. xxvi. 5, וַיְהִי לִדְרֹשׁ אֱלֹהִים *and he served God;* without הָיָה in Is. xxxviii. 20, יְהוָֹה לְהוֹשִׁיעֵנִי *Jehovah saveth me;* xxi. 1; Eccles. iii. 15; Prov. xix. 8; comp. xvi. 20. 2) *It is to do* for *it must be done* (comp. *I am to give*). Jos. ii. 5, וַיְהִי הַשַּׁעַר לִסְגּוֹר *and the gate was to shut* for *was to be shut.* More commonly without הָיָה; 2 Kings iv. 13, מֶה לַעֲשׂוֹת *what (is) to be done;* 2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Latin *non est solvendo*). Judges i. 19, לֹא לְהוֹרִישׁ *he could not drive out.**

2. The Hebrew writers frequently pass from the Infinitive construction (described in Num. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus a Pret. follows in Amos i. 11, עַל רָדְפוֹ—וְשִׁחֵת רַחֲמָיו *because he pursued—and stifled his compassion;* Gen. xxvii. 45; a Fut. with *Vav. conv.* in Gen. xxxix. 18, כַּהֲרִימִי קוֹלִי וָאֶקְרָא *when I raised my voice and cried.* Is. xxx. 12, xxxviii. 9; most commonly a Fut. with only וְ prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. (Comp. the participial construction, § 131, Rem. 2.)

## Sect. 130.

### CONNEXION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence in transitive verbs it takes the accusative of the object, e. g. Num. ix. 15, הָקִים אֶת־הַמִּשְׁכָּן *to set up the Tabernacle;* 1 Sam. xix. 1, לְהָמִית אֶת־דָּוִד *to kill David;* Gen. xviii. 25, לְהָמִית צַדִּיק *to kill the righteous;* 1 Kings xii. 15; xv. 4; 2 Kings xxi. 8; Ez. xliv. 30; Lev. xxvi. 15, עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי *to do all my commands;* Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט *to do judgment.*† In like manner it takes the accusative of the pronouns, e. g. לְמַעַן הָקִים אֹתְךָ *in order to establish thee*, Deut. xxix. 12; הֲשִׁיבֵנִי *to bring*

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* This sense is necessary from the context, and in the parallel passage Jos. xvii. 12 it is expressed by לֹא יָכְלוּ לְהוֹרִישׁ. Comp. also the Hebrew אֵין לִי *non licet mihi*, and the Syr. לית לי *non possum* (Agrell. Suppl Synt. Syr. pp. 9, 10).

† In cases like the last, מִשְׁפָּט might be easily regarded as genitive of the object (§ 112, 2), which construction is common in Arabic; but since in other instances אֶת is used, and since a form like הָקִים never occurs in such connexion, which form would decidedly mark the *constr. state* and also the genitive relation, we must suppose that the Hebrews considered, at least as a general rule, *the object of the Inf. to be in the accusative.* Comp. No. 2 and 3.

*me back*, Jer. xxxviii. 26; לְהָרְגֵנִי *to slay me*, Ex. ii. 24; לְבַקְשֵׁנִי *to seek me*, 1 Sam. xxvii. 1; v. 10; xxviii. 9; 1 Chron. xii. 17.

The same construction takes place with a *verbal noun* analogous to the Infinitive, as דֵּעָה אֶת־יְהוָֹה *knowledge of Jehovah* (prop. *the knowing Jehovah*), Is. xi. 9, xxx. 28.

2. The subject of the action is commonly put immediately after the Infinitive, sometimes (where the Inf. is regarded rather as a substantive) in the genitive, but generally in the nominative. E. g. 2 Chron. vii. 3, רֶדֶת הָאֵשׁ *the descending of the fire;* Ps. cxxxiii. 1, שֶׁבֶת אַחִים גַּם יָחַד *that brethren dwell together;* Ex. xvii. 1, *there was no water* לִשְׁתּוֹת הָעָם *for the people to drink* (prop. *for the drinking of the people*). The genitive relation of the subject is quite plain after Infinitives of feminine ending, as in Is. xlvii. 9, בְּעָצְמַת חֲבָרַיִךְ מְאֹד *although thy enchantments are very numerous;* Gen. xix. 16, בְּחֶמְלַת יְהוָֹה עָלָיו *by Jehovah's pity on him;* and also when it is expressed by a suffix, like בְּקָרְאִי *when I call*, Ps. iv. 2, 4 (yet also incorrectly בְּשׁוּבֵנִי *when I return*, Ez. xlvii. 7, for בְּשׁוּבִי). On the contrary the genitive is excluded, and the subject to be considered rather in the nominative in such cases as these: Ps. xlvi. 3, בְּהָמִיר אֶרֶץ (not בַּהֲמִיר) *when the earth moves;* Deut. xxv. 19, בְּהָנִיחַ יְהוָֹה לְךָ *when Jehovah gives to thee rest;* 2 Sam. xix. 20, לָשׂוּם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart;* also when the Inf. and the subject are separated, as in Judges ix. 2, הַמְשֹׁל בָּכֶם שִׁבְעִים אִישׁ אִם מְשֹׁל בָּכֶם אִישׁ אֶחָד *whether seventy men rule over you? or one man rules over you?* Ps. lxxvi. 10. See farther in No. 3.

3. When both subject and object are connected with the Infinitive, the rule is, that the subject should come immediately after the Inf., and then the object. When the latter is plainly in the accusative, the subject is then put, as in No. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which prevails in Arabic) appears, e. g. in Deut. i. 27, בְּשִׂנְאַת יְהוָֹה אֹתָנוּ *because Jehovah hates us;* Is. xiii. 19, כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם *as God overthrew Sodom;* Gen. xxxix. 18, כַּהֲרִימִי קוֹלִי *as I lifted up my voice;* but the nominative is found, e. g. in Is. x. 15, כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו *as if the rod could shake them that lift it up* (where we should have had כַּהֲנִיף, if שֵׁבֶט were in the genitive). Accordingly the subject is usually to be considered in the nominative, as 1 Kings xiii. 4, כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הָאֱלֹהִים

*as the king heard the word of the man of God.* Gen. xiii. 10, 2 Sam. iii. 11, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת *since God hath caused thee to know all this.*

Now and then the order of the words is different, the object being put immediately after the Inf. and the nominative of the subject coming next (as a supplement), e. g. Is. xx. 1, בִּשְׁלֹחַ אֹתוֹ סַרְגוֹן *when Sargon sent him;* Ezra ix. 8, לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ *that our God enlighten our eyes;* 2 Chron. xii. 1, כְּהָכִין מַלְכוּת רְחַבְעָם *when Rehoboam had established the kingdom.* Is. v. 24, xxix. 23; Ps. lvi. 1.

## Sect. 131.

## USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the tenses, as מֵת *dying* (Zech. xi. 9); *he who has died, dead; he who is to die* (Gen. xx. 3); נֹפֵל *he who falls, has fallen, will fall;* עֹשֶׂה *facturus* (Gen. xli. 25; Is. v. 5); though it most frequently has the signification of the Present. The passive participles therefore stand also for the Latin Participle in *-ndus*, e. g. נוֹרָא *metuendus, terrible*, Ps. lxxvi. 8; מְהֻלָּל *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes:

*a*) Most frequently the *Present:** Eccles. i. 4, דּוֹר הֹלֵךְ וְדוֹר בָּא *one generation goes, another comes;* vs. 7, כָּל־הַנְּחָלִים הֹלְכִים *all the rivers flow;* Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its separate form, in immediate connexion with the participle, as יָרֵא אָנֹכִי *I fear* Gen. xxxii. 12, אֲנַחְנוּ יְרֵאִים *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word יֵשׁ (*is*), as Judges vi. 36, אִם יֶשְׁךָ מוֹשִׁיעַ *if thou savest.* In the same manner it is appended, in negative sentences, to אַיִן; e. g. אִם אֵינְךָ מְשַׁלֵּחַ *if thou send not away*, Gen. xliii. 5.

Hence *b*) the *Future* (conceived of as present, comp. § 124, 4). Is. v. 5, *I will tell you* אֵת אֲשֶׁר אֲנִי עֹשֶׂה *what I do*, for *what I will do.* Gen. xix. 13; xli. 25.

Also *c*) the *Past*, especially when it stands connected with the statement of other past contemporaneous circumstances. Job i. 16, עוֹד זֶה מְדַבֵּר וְזֶה בָּא *the one* (was) *still speaking and another came;* vs. 17. Gen. xlii. 35; Ex. ii. 6; Judges xiii. 9; 1 Sam. xvii. 23. But it is also used with

* In Syriac and Chaldee it is more frequently used for the *Present* than in its proper signification as a participle.

reference to past time, and even for the *perfect Preterite*, without any such connexion; e. g. Deut. iv. 3, עֵינֵיכֶם הָרֹאוֹת *your eyes which have seen*.*

With the verb הָיָה it serves to express the Imperfect.† Job i. 14 הַבָּקָר הָיוּ חֹרְשׁוֹת *the oxen were ploughing*, Gen. xv. 17; Judges i. 7; xvi. 21.

Rem. 1. In all the above three cases, *a, b, c,* הִנֵּה is employed before the participle for awakening special attention. E. g. (*a*) For the *Present*, הִנָּךְ הָרָה *behold! thou* (art) *with child* Gen. xvi. 11; xxvii. 42; Ex. xxxiv. 11. *b*) For the *Future*, Gen. vi. 17; Is. iii. 1; vii. 14; xvii. 1. *c*) For the *Past*, Gen. xxxvii. 7; xli. 17.

2. Frequently the participle is by a change of construction immediately followed by a finite verb; the pronouns *that, who,* &c. (אֲשֶׁר) implied in the participle, must then be mentally supplied before the verb. So *Part.* and *Pret.* in Is. xiv. 17, *that made* (שָׂם) *the world as a wilderness, and* (who) *destroyed* (הָרַס) *the cities thereof.* Also *Part.* and *Fut.* (*Present*), so that the second clause begins with וְ or without it, e. g. Is. v. 8, הוֹי מַגִּיעֵי בַיִת בְּבַיִת שָׂדֶה בְשָׂדֶה יַקְרִיבוּ *woe to those who connect house with house, and* (who) *join field to field;* vs. 11, 23; xxxi. 1; 1 Sam. ii. 8; Prov. xix. 26; also with *Vav conv.* e. g. Gen. xxvii. 33, הַצָּד צַיִד וַיָּבֵא *that hath hunted game and brought it;* xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous deviation from the Infinitive construction, § 129, Rem. 2.)

## Sect. 132.

### CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same government as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אֹיֵב אֶת־דָּוִד *David's enemy* (prop. *one hating David*); 1 Kings ix. 23, הָרֹדִים בָּעָם *they who rule the people;* Ez. ix. 2, לָבוּשׁ בַּדִּים *clothed with linen garments:* 2) as nouns followed by a genitive (§ 110, 2); e. g. Gen. xxii. 12, יְרֵא אֱלֹהִים *one that fears* (*a fearer of*) *God;* Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתֶךָ *inmates of thy house;* Ez. ix. 11, לְבֻשׁ הַבַּדִּים *the one clothed with linen garments.*

This latter construction with the genitive is properly confined to active verbs (§ 135). The participle of the verb בּוֹא, *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, בָּאֵי שַׁעַר *those who enter in at the gate.* But there are also examples of the participle, regarded as a noun, being fol-

* For the use of the article here before the predicate, see § 108, 3, Rem.

† In Syriac the Present is expressed by *interficiens ego* (comp. letter *a*), and the Imperfect by *interficiens fui* = *interficiebam.*

lowed by a genitive in cases where the verb to which it belongs is construed only with a preposition. E. g. קָמָיו, קָמַי *those who rise up against me,—against him*, for קָמִים עָלַי, עָלָיו Ps. xviii. 40, 49; Deut. xxxiii. 11.

2. The difference explained in No. 1 holds also in regard to the *suffixes*. After the first method we have עֹשֵׂנִי *he who made me*, after the second עֹשִׂי *my maker*.

## Sect. 133.

### EXPRESSION OF THE OPTATIVE.

We have already seen (§ 125, 3, *b*) that the Future, especially as cohortative with the ending ָה and with the particle נָא, is employed to express the Optative. It remains to mention two other forms of circumlocution by which it is expressed, namely,

1. By questions expressive of desire, e. g. 2 Sam. xv. 4, מִי יְשִׂמֵנִי שֹׁפֵט *who will make me judge?* i. e. *would that I were made judge!* Judges ix. 29, מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי *would that this people were placed in my hand!* Ps. lv. 7; Job xxix. 2. In the phrase מִי יִתֵּן the proper force of the verb (*to give*) is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed *a*) by an accusative, as Deut. xxviii. 67, מִי־יִתֵּן עֶרֶב *would it were evening!* (prop. *who will give evening?* *b*) by an Infinitive, as Ex. xvi. 3. מִי־יִתֵּן מוּתֵנוּ *O that we had died!* *c*) by a finite verb (with or without וְ), Deut. v. 29, מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם *O that they had this heart!* Job xxiii. 3.

2. By the particles אִם *si, O si!* לוּ *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Fut.* Gen. xvii. 18, by the *Part.* Ps. lxxxi. 14, seldom by the *Imp.* Gen. xxiii. 13. When it is followed by the *Pret.* the desire expressed has reference to past time; as Num. xx. 3, לוּ גָוַעְנוּ *would we had died!*

## Sect. 134.

### PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as being the most readily occurring) employed with refer-

ence to objects which are feminine. E. g. יְדַעְתֶּם Ez. xxiii. 49, עֲשִׂיתֶם Ruth i. 8, וַתִּכְרֹת *thou* (*fem.*) *hast made a league* Is. lvii. 8; comp. Cant. ii. 7. (Compare the analogous use of the pronoun, § 119, Rem. 1.)

2. The third person (most commonly in the *masc.*) is very often employed impersonally, e. g. וַיְהִי *and it happened;* צַר לוֹ and וַיֵּצֶר לוֹ (lit. *it was strait to him*) *he was in trouble;* חַם לוֹ and וַיִּחַם לוֹ *he became warm.* It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַתֵּצֶר לְדָוִד *and David was in trouble;* Ps. l. 3; Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (where the Germans use *man*, the French *on*, and we *they*, *one*) is expressed, *a*) by the 3d pers. singular, e. g. קָרָא *they* (prop. *he*) *called* Gen. xi. 9; xvi. 14; 1 Sam. xix. 22; xxiv. 11; *b*) by the 3d pers. plural, as Gen. xli. 14, וַיְרִיצֻהוּ *and they brought him in haste*, for *he was brought;* *c*) by the 2d pers. singular, e. g. Is. vii. 25, לֹא־תָבוֹא שָׁמָּה *there shall no one go thither;* so in the common phrase עַד בֹּאֲךָ or בֹּאֲךָ *until one comes;* *d*) by the passive voice, as Gen. iv. 26, אָז הוּחַל לִקְרֹא *then they began to call upon* —.*

Rem. 1. In the first case (letter *a*) the force of אִישׁ (impersonal, as we use *one*, *men*, *they*) is implied: the full construction occurs in one instance, 1 Sam. ix. 9, לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר הָאִישׁ *formerly they said thus in Israel.* The poets employ also another construction, viz. the repetition of the verb in the form of the participle as a nominative; e. g. Is. xvi. 10, לֹא־יִדְרֹךְ הַדֹּרֵךְ *the treader shall not tread*, for *they shall not tread* = *there shall be no treading;* xxviii. 4; Jer. ix. 3; Ez. xxxiii. 4. The last not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately *before* the corresponding verbal form. E. g. נָסַכְתִּי *I have anointed*, אֲנִי נָסַכְתִּי Ps. ii. 6, *I* (myself) *have anointed;* Judges xv. 18; 1 Kings xxi. 7; Ps. cxxxix. 2; also *after* the verbal form, Judges xv. 12, and this occurs in the later writers without any special emphasis, as דִּבַּרְתִּי אֲנִי Eccles. i. 16, beginning; ii. 11, 12, 13, 15, 20; viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a *sudden transition from one person to another.* Is. i. 29, כִּי

* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicitur*. Job vii. 3, *nights of pain have they appointed me*, for *are appointed me* (sc. by God); iv. 19; xvii. 12; xxxii. 15; xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30; iii. 4; v. 3) and in Syriac.

יֵבֹשׁוּ מֵאֵילִים אֲשֶׁר חֲמַדְתֶּם *for they shall be ashamed of the groves in which ye delight*, where both the third and second persons are employed with reference to the same subject, lxi. 7; Deut. xxxii. 15, 17; Mic. ii. 3.—In Job xiii. 28, the *third* person is probably employed δεικτικῶς for the first, compare also vi. 21 (according to the reading לֹו).

## Sect. 135.

### VERBS WITH THE ACCUSATIVE.

All *transitive* verbs govern in general the accusative (§ 116). On this rule we remark:

1. There are many verbs which are construed both *without* an object (absolutely), and *with* one (in this latter case the verb in German and English often takes the prefix *be*). E. g. בָּכָה *to weep*, and *to be-weep ;* יָשַׁב *to dwell*, and *to dwell in*, *inhabit ;* יָצָא *to go forth*, and also like *egredi* in the form *egredi urbem* (Gen. xliv. 4).

Here notice further:

Rem. 1. Several verbs of this kind take after them their own substantive, i. e. one from the same root and with a corresponding signification, as חָלָה חֳלִי = νοσεῖν νόσον, יָעַץ עֵצָה = βουλεύειν βουλήν; most frequently as a specification, or as a limitation of the general idea of the verb; e. g. Gen. xxvii. 34, וַיִּצְעַק צְעָקָה גְּדֹלָה וּמָרָה *he cried a loud and bitter cry;* vs. 33; Zech. i. 14; 1 Chr. xxix. 9.

2. Verbs which signify *to flow*, *to stream*, take in the poets an accusative of that which is represented as *poured forth in a stream*. Lam. iii. 48, פַּלְגֵי־מַיִם תֵּרַד עֵינִי *my eye flows down streams of water*. Joel iv. 18, *the hills flow milk*. So נָזַל *to run*, *to flow*, Jer. ix. 17, נָטַף *to distil*, Joel iv. 18, and שָׁטַף *to gush forth*, *to flow abundantly* (hence *to bear along as does a torrent*), Is. x. 22: similar, but more bold, is Prov. xxiv. 31, וְהִנֵּה עָלָה כֻלּוֹ קִמְּשֹׂנִים *and behold it* (the field) *has all gone up to thorns*. Is. v. 6. Compare in Greek, προρέειν ὕδωρ, Hymn. in Apoll. 2, 202; δάκρυα στάζειν.

3. It is also to be regarded as a mere poetic usage, when verbs which signify *to do*, *to speak*, *to cry*, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in זָעַק קוֹל גָּדוֹל *to cry a loud voice* (comp. Rem. 1), for *to cry with a loud voice*, Ezek. xi. 13; *to speak a lying tongue* (Ps. cix. 2), hence Ps. iii. 5, קוֹלִי אֶקְרָא *with my* (whole) *voice I cry;* פִּי קָרָאתִי lxvi. 17, *with my* (whole) *mouth I cry;* so, to *speak* with the mouth, Ps. xvii. 10, with the lips, xii. 3; to *labour* with the hand, Prov. x. 4; to *help* with the right hand, with the hand, with the sword, Ps. xvii. 13, 14; xliv. 3; lx. 7; 1 Sam. xxv. 26, 33; in which cases the *accusativus instrumenti* is employed. In the same cases בְּ *instrumenti* is also used, e. g. to *praise* with the mouth Ps. lxxxix. 2; cix. 30; to *supplicate* with the mouth Job xix. 16; on which account it has been customary to assume, in the above examples, an ellipsis

of בְּ. But the same use of the accusative is found in Greek; e. g. *προβαλνειν πόδα, παίειν ξίφος* (see *Porson* and *Schäfer* ad Eurip. Orest. 1427, 1477, *Bernhardy* Synt. Gr. Sprach. S. 110); and that the accusative is actually dependent on the verb in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner* in German the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen; eine herrliche Stimme singen; eine tüchtige Klinge schlagen* [so in English, *to ring the bell, to sound the timbrel,* &c.].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. עָנָה *to reply to* (like *ἀμείβομαί τινα*, prop. *to acquaint one*); רִיב *causam alicujus agere* (prop. *to defend him before the judge*); בִּשֵּׂר *to bring good news to one, to cheer him;* נִאֵף *to commit adultery with one* (prop. *to embrace one adulterously*); עָרַב *to become surety for one* (*to bail him*).

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph. Hoph. Hithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative, as נִבָּא *to prophesy*, Jer. xxv. 13; נָסַב *to surround* (prop. *to place themselves around*), Judges xix. 22; הָנְחַלְתִּי *I am made to possess*, Job vii. 3; הִתְנַכֵּל *to plot against*, Gen. xxxvii. 18; הִתְבּוֹנֵן *to consider* Job xxxvii. 14.

2. In very common forms of expression the accusative after such verbs may be omitted without injury to the sense, as כָּרַת, for כָּרַת בְּרִית *to make a covenant*, 1 Sam. xx. 16; שָׁלַח *to stretch forth*, sc. יָד *the hand*, Ps. xviii. 17.

3. Whole classes of verbs which govern the accusative are: *a*) those which signify *to clothe* and *unclothe*, as לָבַשׁ *to put on* a garment, פָּשַׁט *to put off* a garment, עָדָה *to put on as an ornament;* e. g. לָבְשׁוּ כָרִים הַצֹּאן *the pastures are clothed with flocks;* Ps. lxv. 14; cix. 29; civ. 2; *b*) those which signify *fulness* or *want*, as מָלֵא *to be full*, שָׁרַץ *to swarm with* (Gen. i. 20, 21), שָׂבַע *to be satiated*, פָּרַץ *to overflow* (Prov. iii. 10), חָסֵר *to*

* The Hebrews used also, on the other hand, the בְּ *instrumenti* where we have the accusative. They used indifferently, as we also may, the constructions *to shake the head* (Ps. xxii. 8), and *to shake with the head* (Job xvi. 4); *to gnash the teeth* (Ps. xxxv. 16) and *to gnash with the teeth* (Job xvi. 9), where *head* and *teeth* may be regarded as the object of the verb and as the instrument. But there is a deviation from our mode of expression in these phrases, viz. פָּעַר בְּפֶה *to open the mouth* (Job xvi. 10, prop. *to make an opening with the mouth*), פֵּרַשׂ בְּיָדַיִם *to spread out the hands* (Lam. i. 17, prop. *to make a spreading with the hands*), comp. נָתַן בְּקוֹל and נָתַן קוֹל.

*want*, שָׁכֹל *to lose* (*children*); e. g. וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. i. 7; אוּלַי יַחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה lit. *perhaps the fifty righteous will want five*, i. e. *perhaps there will be lacking five of the fifty* Gen. xviii. 28; אֶשְׁכַּל גַּם שְׁנֵיכֶם (*why*) *should I lose you both together* Gen. xxvii. 45; *c*) most verbs of *dwelling*, not merely *in* a place, but also *among* a people, *with* one, as שָׁכַב, גּוּר; e. g. אֶשְׁכְּבָה לֹהֲטִים *I dwell among those that breathe out flames* Ps. lvii. 5; v. 5; cxx. 5; *d*) those which express *going* or *coming* to a place (*petere locum*); hence בּוֹא, with the accus. *to befall one*. With this is connected the *accus. loci*, § 116, 1.

## Sect. 136.

## VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in Kal govern one accusative. E. g. מִלֵּאתִיו רוּחַ חָכְמָה *I have filled him with the spirit of wisdom* Ex. xxviii. 3; וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי שֵׁשׁ *he clothed him in* (*caused him to put on*) *garments of fine cotton* Gen. xli. 42. And further, אִזֵּר *to gird one with* Ps. xviii. 33, בֵּרֵךְ *to bless one with* Deut. xv. 14, חִסֵּר *to cause one to lack something* Ps. viii. 6.

2. A numerous class of verbs which have in Kal a doubly causative signification; such e. g. as, *to cover* or *clothe one with any thing* (Ex. xxix. 9; Ps. v. 13, hence also *to sow*, *to plant* Is. v. 2; xvii. 10; xxx. 23; Judges ix. 45; *to anoint* Ps. xlv. 8); *to fill*, *to bestow*, *to deprive* (Ez. viii. 17; Gen. xxvii. 37); *to do one a favour* or *an injury* (1 Sam. xxiv. 18); *to make one something* (Gen. xvii. 5), e. g. וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ *and make it a holy anointing oil** Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built of the stones an altar*, prop. *built the stones into an altar*; Lev. xxiv. 5. More notable examples of this construction are those in which the material is placed last, as Ex. xxxviii. 3, כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת

* On the passives of these verbs see § 140, 1.

*all its vessels he made of brass;* Gen. ii. 7; Ex. xxv. 39; xxxvi. 14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 116). E.g. הִכָּה פ' לְחִי *to smite one on the cheek,* for *to smite his cheek,* Ps. iii. 8 (comp. Deut. xxxiii. 11); הִכָּה פ' נֶפֶשׁ *to smite one as to his life,* i. e. *to smite him dead,* Gen. xxxvii. 21.

## Sect. 137.

### VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either *a*) by appropriate verbal stems, as שׁוּב *to re-turn,* קָדַם *to pre-cede,* קָרָה *to oc-cur;* or *b*) by prepositions written after the verb [as in English], e. g. קָרָא *to call,* with לְ *to call to,* with בְּ *to call upon,* with אַחֲרֵי *to call after;* נָפַל *to fall,* with עַל *to fall upon* and also *to fall off,* with לִפְנֵי *to fall down before;* הָלַךְ with אַחֲרֵי *to go after, to follow.*

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words construed with this or that particle we shall most properly treat under § 151, 3, in explaining the construction and use of the prepositions.

## Sect. 138.

### *CONSTRUCTIO PRÆGNANS.*

Sometimes a verb stands in a construction (especially one implying *motion*) to which *its signification* is not strictly adapted; and another verb (the force of which was, in the writer's mind, involved in that of the verb he employed) must be mentally supplied in order to complete the sense. This is called *constructio prægnans.* E. g. תָּמַהּ אֶל *to turn or look in astonishment to one,* Gen. xliii. 33; מִלֵּא אַחֲרֵי יְהוָֹה for מִלֵּא לָלֶכֶת אַחֲרֵי יְיָ *to fill up to follow Jehovah,* i. e. *to follow him fully,* Num. xiv. 24; Ps. xxii. 22, מִקַּרְנֵי רֵמִים עֲנִיתָנִי *hear* (and save) *me from the horns of the buffaloes;* Is. xiv. 17, אֲסִירָיו לֹא פָתַח בָּיְתָה *his prisoners he did*

*not release* (and let go) *to their homes;* Ps. lxxxix. 40; Gen. xlii. 28; Is. xli. 1.

## Sect. 139.

### CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb serves as the complement of another, the second is construed as follows, viz.

1. It stands in the *Inf.* both *absol.* (§ 128, 1) and (more commonly) *constr.* after the other verb, e. g. Deut. ii. 25, 31, אחל תת *I begin to give;* Gen. xxxvii. 5, ויוסיפו שנא *and they went on to hate;* Ex. xviii. 23, יכלת עמד *thou canst endure;* Is. i. 14, נלאיתי נשא *I am weary to bear.* But still more frequently,

2. It stands in the *Inf.* preceded by ל, as Deut. iii. 24, החלות להראות *thou hast begun to show;* Gen. xi. 8, ויחדלו לבנת *and they ceased to build;* xxvii. 20, מהרת למצא *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These two are the usual constructions in prose after verbs signifying *to begin* (הואיל, החל), *to continue* (הוסיף), *to hasten* (מהר), *to cease* (חדל, כלה). *to be finished* (תמם); so also, *to make good* (היטיב), *to make much* or *many* (הרבה), and the like modes of action expressed, for the most part, by Hiphil, *to be willing* (אבה, חפץ), *to refuse* (מאן), *to seek, to strive for* (בקש), *to be able* (יכל, ידע, the latter signifying *to know* (how) *to do*), *to learn*, (למד), *to permit.** It is to be remarked, however, that in poetry the ל is often omitted where it is used in prose, as אבה *to be willing*, with the ל, Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xxx. 9; xlii. 24.†

3. It has, like the first, the form of the finite verb; they are then construed,

*a*) With ו before the second verb, which then agrees with the first in tense, gender, and number, both making up but one idea as in Nos. 1 and 2. (Comp. our expression *he was pleased and went* for *he was pleased to go*).—Judges xix. 6, הואל־נא ולין *be pleased now and lodge;* Jos. vii. 7.—Gen. xxvi. 18, וישב ויחפר *and he returned* (repeated) *and digged*, for *he digged again;*

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* *To permit one to do a thing* is expressed by נתן פ' לעשות, and נתן פ' עשות, prop. *to give or grant one to do a thing* Gen. xx. 6, לא נתתיך לנגע *I have not permitted thee to touch.*

† So after words which include an analogous verbal idea, e. g. אין לבוא *it is not permitted to enter in;* אין ערך (poet.) *there is not to be compared*, Ps. xl. 6; עתיד *ready, prepared*, commonly with ל, without it in Job iii. 8.

xxxvii. 7; 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife*, for *he took again a wife*. Esth. viii. 6, אֵיכָכָה אוּכַל וְרָאִיתִי *how should I endure and witness*, for *how should I endure to witness*.—Cant. ii. 3; Eccles. iv. 1, 7.

The construction can also begin with the *Fut.* and proceed in the *Pret.* with וְ (according to § 124, 6), as in Esther viii. 6; Deut. xxxi. 12, *that they may learn* (Fut.) *and fear* (Pret.) for *to fear*, Hos. ii. 11; Dan. ix. 25. And on the contrary, it may begin in the *Pret.* and proceed in the *Fut.* with וְ, Job xxiii. 3.

*b*) Ἀσυνδέτως, i. e. without וְ *and*, both verbs being of the same tense, gender, and number (as under letter *a*), but with a closer connexion of the second with the first. Deut. ii. 24, הָחֵל רָשׁ *begin* and *take possession;* Hos. i. 6, לֹא אוֹסִיף אֲרַחֵם *I will not go on* and *have pity*, i. e. *I will no longer pity;* 1 Sam. ii. 3, אַל תַּרְבּוּ תְדַבְּרוּ *do not multiply* and *speak* = *speak not much;* Is. liii. 10, יְהוָֹה חָפֵץ הֶחֱלִי *Jehovah was pleased* and *he afflicted;* Lam. iv. 14, בְּלֹא יוּכְלוּ יִגְּעוּ *so that they could not touch;* Job xix. 3; Hos. v. 10.

This construction is more poetical than that under letter *a*. Comp. e. g. הוֹסִיף with וְ following in Gen. xxv. 1; xxxviii. 5; but without וְ in Hos. i. 6; Is. lii. 1; though it occurs also in common prose, as in Neh. iii. 20; Deut. i. 5; Jos. iii. 16; 1 Chron. xiii. 2.

*c*) Likewise ἀσυνδέτως, but with the second verb in a close subordinate connexion in the *Future*, depending on the conjunction *that* implied. Job xxxii. 22, לֹא יָדַעְתִּי אֲכַנֶּה *I know not to flatter* (prop. I know not to begin, *that* I should flatter = I cannot flatter). 1 Sam. xx. 19, וְשִׁלַּשְׁתָּ תֵּרֵד *and cause on the third day*, (that) *thou come down*, for *on the third day come down*. Is. xlii. 21.

In Arabic and Syriac this construction is very common,* in Hebrew rare; but it was necessarily used in those cases where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1, לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ *thou shalt not add* (that) *they shall call thee*, for *thou*

* The Arabian says *volebat dilaceraret*, for *he would rend;* and so the Syrian ܨܒܐ ܢܪܝܡ *volebat tolleret* (Luke xviii. 13), *he would lift up*, but oftener with the conjunction *that*, ܨܒܐ ܕܢܐܬܐ *he would come*. The Latin also may omit the conjunction in this case: *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German [and in English] *Ich wollte, es wäre; Ich dachte, es ginge* [*I would it were, I thought it went*].

*shalt not continue to be called;* Num. xxii. 6, אוּלַי אוּכַל נַכֶּה־בּוֹ וַאֲגָרְשֶׁנּוּ *perhaps I may be able,* (that) *we shall smite him, and I shall drive him out.*

All *three* constructions (letters *a, b, c*) and also another akin to that under letter *c*, are found alike in some verbs in Syriac. *He could go* may, for example, be expressed by *potuit et ivet* (letter *a*), *potuit ivit* (letter *b*), *potuit et iret* (not in Hebrew), *potuit iret* (letter *c*). See Agrell. Suppl. Synt. Syr. p. 33.

4. It takes the form of the *Participle,* Is. xxxiii. 1, כַּהֲתִימְךָ שׁוֹדֵד * *when thou shalt cease as a destroyer,* e. *to be a destroyer* = *to destroy*;† 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective,* 1 Sam. iii. 2, *his eyes* הֵחֵלּוּ כֵהוֹת *began* (to grow) *dim.* Of this construction is Gen. ix. 20, וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה *and Noah began* (to be) *a husbandman.*

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare farther Gen. xxxi. 27, לָמָּה נַחְבֵּאתָ לִבְרֹחַ *wherefore hast thou secretly fled;* xxxvii. 7, *your sheaves stood around and bowed,* for *bowed around;* 2 Kings ii. 10, הִקְשִׁיתָ לִשְׁאוֹל *thou hast dealt hardly in asking,* i. e. *hast made a hard demand.* The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, יִרְאֶה יִשְׂבָּע *he shall see and be satisfied* (with the sight), and lxvi. 11, *that ye may suck and be satisfied* (by that act); xxvi. 11.—Jer. iv. 5, קִרְאוּ מַלְאוּ means, *call ye* (and that) *with full voice*=*call aloud.*

2. Of another construction are those verbs which take after them (in place of an accusative) a sentence or clause depending on כִּי or אֲשֶׁר *that* (§ 152, 1); such e. g. as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe, to remember, to forget, to say, to think, to happen.* On the omission of the conjunction before such clauses, see § 152, 4, *c.*

## Sect. 140.

## CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piël, Hiphil*) has two accusatives (§ 136), its passive retains only one of them (the second, more remote object), taking the other as a nominative, or including it in itself. Ps. lxxx. 11, כָּסּוּ הָרִים צִלָּהּ *the mountains are covered with its* (the vine's) *shade;* 1 Kings xxii. 10, מְלֻבָּשִׁים בְּגָדִים *clothed with garments* (prop. *made to put on garments*);

* For כַּהֲתִמְּךָ (§ 20, Rem.) *Inf. Hiph.* of תָּמַם.

† This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 343, *b*), where it is by no means to be taken (as is done by J. D. Michaelis) for a Græcism.

Ex. xxv. 40, אֲשֶׁר־אַתָּה מָרְאֶה *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomema in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur*=*they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 134, Note). We may thus explain those cases, in which

*a*) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיֻּגַּד לְרִבְקָה אֶת־דִּבְרֵי עֵשָׂו *and they made known to Rebecca the words of Esau;* iv. 18, וַיִּוָּלֵד לַחֲנוֹךְ אֶת־עִירָד *one bore* (for *his wife bore*) *to Enoch Irad;* xxi. 5, בְּהִוָּלֶד לוֹ אֶת־יִצְחָק *at* the time of *bearing* (ἐν τῷ τεκεῖν) *to him Isaac;* xl. 20, יוֹם הֻלֶּדֶת אֶת־פַּרְעֹה *the day when Pharaoh was born;* xvii. 5, לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם *they shall no longer call thy name Abram.* Lev. xvi. 27; Jos. vii. 15.

*b*) It does not agree (as often happens) in *gender* and *number* with the noun, even when preceded by it (comp. § 144); because the noun is, in this case, regarded not as the subject but as the object of the verb passive. Is. xxi. 2, חָזוּת קָשָׁה הֻגַּד־לִי *visionem diram nunciarunt mihi* (the noun in the accus.); Dan. ix. 24, *septuaginta septimanas destinarunt* (נֶחְתַּךְ); Is. xiv. 3; Gen. xxxv. 26; Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes לְ, and is therefore in the dative (as in Greek), as בָּרוּךְ לְאֵל *blessed of God* (τῷ θεῷ), Gen. xiv. 19, Prov. xiv. 20, Neh. vi. 1, 7. More rare, but equally certain, is the same use of מִן (prop. *from*, by which *origin*, *source*, in general, is often denoted) Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1; מִפְּנֵי *a parte*, Gen. vi. 13; בְּ *by*, Num. xxxvi. 2, Is. xlv. 17. Sometimes this relation is expressed without a preposition with *accusat. instrumenti* (comp. § 135, 1, Rem. 3), as Is. i. 20, חֶרֶב תְּאֻכְּלוּ *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many *neuter* verbs are sometimes used as passive, in consequence of a peculiar application of their meaning. E. g. יָרַד *to go down*,—spoken of a forest, *to be felled;* עָלָה for *to be brought up* (on the altar), Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; יָצָא *to be brought out of*, Deut. xiv. 22.

* Comp. *Olshausen* Emendationen zum A. T., S. 24, 25.

# CHAPTER IV.

## CONNEXION OF THE SUBJECT WITH THE PREDICATE.

### Sect. 141.

### MANNER OF EXPRESSING THE COPULA.

The union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any *copula*. 1 Kings xviii. 21, יְהוָה הָאֱלֹהִים *Jehovah* (is) *the true God;* Gen. ii. 4, אֵלֶּה תוֹלְדוֹת *this* (is) *the history;* ii. 12, זְהַב הָאָרֶץ הַהִוא טוֹב *the gold of that land* (is) *good;* Is. xxxi. 2, גַּם הוּא חָכָם *also he* (is) *wise!*—In this construction, a personal pronoun of the third person, which refers to the predicate, frequently serves to make prominent the union of the subject and predicate (see § 119, 2).

More seldom the copula is expressed by the substantive verb הָיָה. Gen. i. 2, *and the earth was* (הָיְתָה) *waste and empty;* iii. 1, *the serpent was* (הָיָה) *crafty;* vs. 20. Also by יֵשׁ and אֵין (which include the idea of the substantive verb) when the subject is the pronoun and the predicate is a participle (see § 131, 2, *a*).

On the *gender* and *number* of the copula see § 144.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 104, 1, Rem. 2); especially when there is no adjective of the required signification (§ 104, 1), e. g. קִירוֹתָיו עֵץ *his walls* (are) *wood = of wood, wooden.* Here the sense is the same as if the substantive, which stands as subject of the sentence, were repeated, in the *constr. st.*, before the predicate (קִירוֹתָיו קִירוֹת עֵץ). This full construction occurs Job vi. 12, אִם כֹּחַ אֲבָנִים כֹּחִי *is my strength the strength of stones?* Similar examples are: Cant. i. 15, עֵינַיִךְ יוֹנִים *thy eyes* (are) *doves'*-eyes; Ps. xlv. 7, כִּסְאֲךָ אֱלֹהִים *thy throne* (is) a throne *of God = solium divinum;** second member (with the full construction) שֵׁבֶט מִישֹׁר שֵׁבֶט מַלְכוּתֶךָ *a righteous sceptre is the sceptre of thy dominion.* So also especially with כְּ of comparison, as Ps. xviii. 34, רַגְלַי כָּאַיָּלוֹת *my feet like hinds'* feet; Is. lxiii. 2, בְּגָדֶיךָ כְּדֹרֵךְ בְּגַת *thy garments* (are) *like* the garments *of one treading the wine-press;* xxix. 4.

* But see *Hengstenberg's* Psalmen, II. p. 415. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c., which is given in all the ancient versions as well as in our own.—Tr.

## Sect. 142.

## ARRANGEMENT OF WORDS IN A SENTENCE; CASE ABSOLUTE.

1. The most natural arrangement of words in a simple sentence in calm discourse is properly this, viz. *subject*, *copula*, *predicate;* or, when the predicate consists of the verb with its object, *subject*, *verb*, *object*. Adverbial designations (for example, of time or place) may stand either before or after the verb; a negative always immediately before it.*

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; thus:

a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked.* Gen. xlii. 30. This is its common position when there is implied in it an indeterminate subject (the impersonal construction § 134, 3), as Gen. i. 14, יְהִי מְאֹרֹת *let there be lights*, עָנָה אִיִּים *they howl* (to wit) *the jackals* Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (of course wherever the *Future* with ־ַו is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts* אֲשֶׁר עָשָׂה יְיָ *which Jehovah had made;* ii. 5, כִּי לֹא הִמְטִיר יְיָ *for Jehovah had not caused it to rain.*

b) The adjective; and this, when it is the predicate, is commonly placed first as the most important member of the sentence. Gen. iv. 13, גָּדוֹל עֲוֹנִי *great* (is) *my sin.*

c) The object of the verb, which is then immediately followed by the verb, as Prov. xiii. 5, *lying speech hates the righteous man;* Is. xviii. 5, *a ripening grape becomes the blossom*, viii. 14; Gen. xlvii. 21. Very rare is the arrangement as in 2 Kings v. 13, *some great thing had the prophet commanded thee.* Ex. xviii. 23.

d) The adverbial expression, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, אָז יְדַבֵּר יְהוֹשֻׁעַ; Judges v. 22.

Another arrangement, viz. *subject*, *object*, *verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in

* Rarely the object is inserted between the negative and the verb (Job xxii. 7, xxxiv. 23. Eccles. x. 10), also the subject (2 Kings v. 26), or an adverbial expression (Ps. vi. 2).

poetry. Ps. vi. 10, יְהוָה תְּפִלָּתִי יִקָּח; xi. 5; Is. xiii. 18; xlix. 6. See *Gesenius's* Comment. on Is. xlii. 24.

On the absence of inflexion in the predicate when put first, see § 144.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun (compare *c'est moi, qu'on a accusé*). E. g. the genitive, Ps. xviii. 31, הָאֵל תָּמִים דַּרְכּוֹ *God—perfect is his way*, for *God's way is perfect;* xi. 4; civ. 17;—the accusative, Ps. lxxiv. 17, *winter and summer — thou hast made them*, for *thou hast made winter and summer;* Gen. xlvii. 21, אֶת־הָעָם הֶעֱבִיר אֹתוֹ *the people — he removed them;* xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connexion indicated by וְ as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפַּר שָׁנָיו וְלֹא חֵקֶר, sc. לָהֶם *the number of his years — there is no searching* (to them). Gen. iii. 5.

The use of the participle in this manner is peculiar and resembles the Latin *ablative absolute*, Prov. xxiii. 24, יוֹלֵד חָכָם וְיִשְׂמַח *he who begets a wise son* (i. e. *when one begets*, &c.) *then he may rejoice.* 1 Sam. ii. 13 כָּל־אִישׁ זֹבֵחַ זֶבַח וּבָא נַעַר הַכֹּהֵן *when any one brought an offering, then came the priest's servant;* ix. 11.

## Sect. 143.

## RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause we remark:

1. Collective nouns, e. g. עָם, גּוֹי *people*, בַּיִת *family*, and nouns used as collective, as אִישׁ *men* (see § 106, 1), are usually

* Such a case absolute may also have לְ (*in respect to*) before it, e. g. Ps. xvi. 3, Is. xxxii. 1.

construed with the plural. Judges ix. 55, וַיִּרְאוּ אִישׁ־יִשְׂרָאֵל *and the men of Israel saw;* xv. 10. 1 Kings xx. 20, וַיִּנָּסוּ אֲרָם. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, כָּל־הָאָרֶץ בּוֹכִים *the whole land* (i. e. its inhabitants) *wept;** 1 Kings x. 24; Gen. xlviii. 6; 1 Sam. ii. 33; xvii. 46; and *vice versâ,* Job i. 14, הַבָּקָר הָיוּ חֹרְשׁוֹת *the cattle* (cows) *were ploughing.* For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11; Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first § 144, *a*), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, וַיִּשְׁמַע הָעָם . . . וַיִּתְאַבָּלוּ *and the people heard . . . and mourned;* i. 20.

2. On the other hand, plural nouns with a singular signification (§ 106, 2) are construed with the singular, especially the *pluralis excellentiæ.* Gen. i. 1, 3.† Ex. xxi. 29, בְּעָלָיו יוּמָת *his owner shall be put to death.* So feminine forms with a masculine signification are construed with the masculine, as in Eccles. xii. 9, הָיָה קֹהֶלֶת חָכָם *the preacher was wise.*

3. Plurals which designate beasts or things (but not persons), whether they are *masc.* or *fem.* readily take the construction with the *fem. sing.*‡ (comp. the feminine form with the collective meaning in § 105, 3, *d*). Joel i. 20, בַּהֲמוֹת שָׂדֶה תַּעֲרוֹג *the beasts of the field pine for —.* Job xiv. 19, תִּשְׁטֹף סְפִיחֶיהָ *its floods wash away.* Jer. xlix. 24, חֲבָלִים אֲחָזָתָּה *pains have seized upon her.* Ps. xxxvii. 31; Job xii. 7. The same principle applies to pronouns in connexion with their antecedents, Job xxxix. 15; Is. xxxv. 7; 2 Kings iii. 3.

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* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti.*

† אֱלֹהִים is construed with the *plur.* only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13; xxxv. 7; Ex. xxii. 8; Ps. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, and Neh. ix. 18; 2 Sam. vii. 23, and 1 Chron. xvii. 21. See the Lexicon.

‡ Perfectly analogous is the Greek construction τὰ πρόβατα βαίνει, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men) and is construed chiefly with the *fem. sing.,* like all its so-called *pluralia fracta* (collective forms).

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. כֹּל for *omnes* and *omnis*). Prov. iii. 18, תֹּמְכֶיהָ מְאֻשָּׁר *happy* (is every one of) *those who retain her;* xxvii. 16, צֹפְנֶיהָ צָפַן־רוּחַ; xxviii. 1; Gen. xxvii. 29; Ex. xxxi. 14.

5. Dual substantives have their predicates in the plural, since verbs, adjectives, and pronouns have no dual form. Gen. xxix. 17, וְעֵינֵי לֵאָה רַכּוֹת *and the eyes of Leah were tender;* Is. xxx. 20; 2 Sam. xxiv. 3; 1 Sam. i. 13, שְׂפָתֶיהָ נָעוֹת *her lips moved;* 2 Chron. vii. 15, עֵינַי יִהְיוּ פְתֻחוֹת וְאָזְנַי קַשֻּׁבוֹת; vi. 40; Micah vii. 10, עֵינַי תִּרְאֶינָּה *my eyes shall see.* Jer. xiv. 7; Is. i. 16; Job x. 8; xx. 10; xxvii. 4; Ps. xxxviii. 11. Rarely the principle stated in No. 3 of this section is extended also to the dual; e. g. Mic. iv. 11.

## Sect. 144.

### SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The other cause of deviation from the general rule is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masc. sing.*, even when the subject, which comes after, is *feminine* or *plural:* the predicate in this case is not subject to inflexion. E. g.

*a*) The verb: Is. xlvii. 11, בָּא עָלַיִךְ רָעָה *there comes upon thee evil;* Mic. ii. 6, לֹא יִסַּג כְּלִמּוֹת *reproaches do not depart.* Ps. lvii. 2; Deut. xxxii. 35; Esther ix. 23, וְקִבֵּל הַיְּהוּדִים *and the Jews undertook.* 2 Kings iii. 26, חָזַק הַמִּלְחָמָה *hard was the battle.* 1 Sam. xxv. 27. Often the verb may here be regarded as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 142, 1, *a*). More seldom before the *plur. fem.* we find (at least) the *masc. plur.* Judges xxi. 21, אִם־יֵצְאוּ בְנוֹת שִׁילוֹ *when the daughters of Shiloh come forth.*

*b*) The adjective: Ps. cxix. 137, יָשָׁר מִשְׁפָּטֶיךָ *righteous are thy judgments;* vs. 155, רָחוֹק . . . יְשׁוּעָה *far* (is) *salvation.* (The German also neglects, in this case, the inflexion of the adjective: *gerecht* (*sind*) *deine Gerichte.*)

*c*) The participle as substantive: Gen. xlvii. 3, רֹעֵה צֹאן עֲבָדֶיךָ *shepherds* (are) *thy servants.* Also

*d*) The copula, when it precedes the subject.* Is. xviii. 5, בֹּסֶר גֹּמֵל יִהְיֶה נִצָּה *the blossom becomes a ripening grape;* Gen. xxvii. 39; xxxi. 8.

But if the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וַיָּבוֹא אֵלַי אֲנָשִׁים וַיֵּשְׁבוּ לְפָנָי; Gen. i. 14; Num. ix. 6.

Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (comp. § 110, 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אָבַל אֻמְלְלָה אָרֶץ *the land mourneth and languisheth;* xiv. 9, שְׁאוֹל מִתַּחַת רָגְזָה . . . . עוֹרֵר לְךָ רְפָאִים *Sheol beneath is moved . . . . it stirreth up the shades to thee.* Examples of the *masc.* form in remote predicates, Gen. xxxii. 9; xlix. 15; Levit. ii. 1; v. 1; xx. 6; in such as stand in dependent sentences, Job vi. 10, בְּחִילָה (אֲשֶׁר) לֹא יַחְמֹל; xx. 26; after כִּי, vi. 20.

On the same principle pronouns which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxxviii. 32; Deut. xxi. 10.

2. The cases in which the predicate *follows* the subject without conforming to it in gender and number, are mostly those in which a verb passive is to be regarded as impersonal and in construction with the accusative (§ 140, 1, Rem.); or the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לַפֶּתַח חַטָּאת רֹבֵץ *at the door* (is) *sin, a lurker* (i. e. a lurking lion).—Eccles. ii. 7, בְּנֵי־בַיִת הָיָה לִי *vernæ mihi sunt* (where הָיָה לִי is to be understood as *I have*). Gen. xv. 17, וַעֲלָטָה הָיָה *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

## Sect. 145.

### CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun,—viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, רֹב שָׁנִים יֹדִיעוּ חָכְמָה *the multitude of years* (i. e. *many years*) *should*

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* Independently of this arrangement, the הוּא standing for the *copula* is retained between *plur.* and *fem.* unchanged. Josh. xiii. 14, אִשֵּׁי יְיָ . . . . . הוּא נַחֲלָתוֹ *the offerings of Jehovah . . . . . that is his inheritance.* Comp. Jer. x. 3.

*teach wisdom;* Gen. iv. 10; 2 Sam. x. 9, הָיְתָה אֵלָיו פְּנֵי הַמִּלְחָמָה *there was the battle-front against him*, i. e. *the battle was turned against him.* Is. vi. 4; Job xxxviii. 21.

With the substantive כֹּל *the whole* and the numerals, this construction is almost universal; e. g. Gen. v. 5, וַיִּהְיוּ כָּל־יְמֵי אָדָם *and all the days of Adam were;* Ex. xv. 20; Gen. viii. 10.

2. When *several* subjects are connected by *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. xviii. 11, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah* (were) *old.* When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, וַיָּבֹא נֹחַ וּבָנָיו *there went in Noah and his sons;* Ex. xv. 1; Num. xii. 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *there spoke Miriam and Aaron;* Gen. xxxiii. 7; xliv. 14. Rarely the preference for the *masc.* appears; Prov. xxvii. 9, שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב *ointment and perfume rejoice the heart.* If the construction is continued, it is always with the plural form, e. g. Gen. xxi. 32; xxiv. 61; xxxi. 14; xxxiii. 7.

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# CHAPTER V.

## USE OF THE PARTICLES.

### Sect. 146.

Of the particles, as connected with the system of forms and inflexions (§§ 97–103), we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

## SECT. 147.

## OF THE ADVERBS.

**The most important adverbs, classed according to their signification, are:**

1. Adverbs *of place:* שָׁם *there;* פֹּה,* זֶה and בָּזֶה, *hic, here* הֲלֹם and הֵנָּה *hither*, the latter also *here* (from the Chald. הֵן *this*), הָלְאָה *thither, farther on* (prop. *to a distance*), hence מִמְּךָ וָהֵנָּה (*from thee hither*) *on this side of thee*, and מִמְּךָ וָהָלְאָה (*from thee farther on*) *beyond thee*, 1 Sam. xx. 22, 37. Is. xviii. 2; עַל, more commonly מִמַּעַל *above*, מִתַּחַת *below*, מַעְלָה *upwards*, מַטָּה *downwards*, חוּץ *outside*, מִחוּץ *on the outside*, מִבַּיִת and פְּנִימָה *within*, קֶדֶם, מִקֶּדֶם *before, on the east*, אָחוֹר *behind*, אֲחֹרַנִּית *backwards*, נֶגֶד *over against*, יָמִין *to the right*, מִיָּמִין *on the right*, מִיָּם *on the west* (prop. *on the side towards the sea*), סָבִיב and מִסָּבִיב *around*, קוֹמְמִיּוּת *upright*.

To many of these adverbs מִן is prefixed, or the accusative ending ָה— appended, indicating respectively the relations *from* and *towards*. E. g. שָׁם *there*, מִשָּׁם *thence*, שָׁמָּה *thither;* חוּץ *outside*, חוּצָה *outwards*. There are several which occur only with ָה— appended, as מַטָּה, הָלְאָה.

Both these additions, however, express also the relation of *rest in a place*, as שָׁמָּה sometimes *there* (not merely *thither*), מִיָּמִין *on the right* (not *from the right*). The ָה— is in both cases accusative ending (§ 88, 2), and מִן properly denotes *hanging off from* an object, and hence *being upon the side* of it, like *a dextra et sinistra, a latere, a tergo*, and in French *dessous, dessus, dedans, dehors*.†

2. Adverbs *of time:* these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition are made to express relations of time; as שָׁם *then*, like ἐκεῖ; פֹּה *now;* עַד הָלְאָה and *contr.* עַדֶנָּה *hitherto*.

Exclusively such are; עַתָּה *at the time*, hence, *now, at this time* (also without the pure designation of time, like νῦν, νύν), and *presently, soon;* הַיּוֹם (*this day*) *to-day;* כַּיּוֹם, כְּהַיּוֹם *at this day, now;* תְּמוֹל, אֶתְמוֹל *yesterday*, and then *of old;* אֶמֶשׁ *yester-evening, last night;* שִׁלְשׁוֹם (from שָׁלשׁ *three*, and יוֹם) *three days ago;* מָחָר *to-morrow;* מִמָּחֳרָת *on the morrow;* יוֹמָם *by day;* לַיְלָה *by night;* בֹּקֶר and הַשְׁכֵּם *in the morning, early;* כָּל־הַיּוֹם *the whole day*, then *all the time, always;* תָּמִיד *perpetually, always*, עוֹלָם, לְעוֹלָם *for ever*, נֶצַח, לָנֶצַח *continually;* אָז *then*, with reference to both past and future time, מֵאָז *long since, formerly*, לְפָנִים do., כְּבָר (*length*) *long since;* עוֹד (*to repeat*) *again, repeatedly*, commonly *yet*, with a negative *no more;* כְּאֶחָד (*as one*) *at once, together;* יַחְדָּיו do., רִאשֹׁנָה *at*

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* Probably for פְּהוּ, a hardened form of בְּהוּ *in hoc (loco);* like כֹּה *so*, for כְּהוּ *sicut hoc*.

† Cant. iv. 1 גָּלְשׁוּ מֵהַר גִּלְעָד *they lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πάγων; Odyss. xxi. 420 ἐκ δίφροιο καθήμενος.

*first*, אַחֲרֵי כֵן (*after* it was *so*) *afterwards*, מְהֵרָה *speedily*, פִּתְאֹם *instantly*.

3. Adverbs for other *modal ideas*, as *a*) *of quality:* כֹּה (see above) and כֵּן *so;* מְאֹד *very*, יֶתֶר *exceedingly, very*, יוֹתֵר *more, too much*, נֶצַח, כָּלָה *wholly*, כִּמְעַט, כְּאַיִן (*about* or *near nothing, about* i. e. *within a little* = *wanting little*) *almost*, אֵפוֹא *so, so then* (Job ix. 24), hence often used intensively in questions (see § 150, 2, Rem.), טוֹב and הֵיטֵב *well*, כֹּל (in connexion with other adverbs) *wholly, just*, as כָּל־עוֹד *wholly* (*just*) *so long*, Job xxvii. 3.

*b*) *Of quantity:* הַרְבֵּה *much*, לָרֹב *abundantly*, הוֹן (*riches*) *richly*, דֵּי followed by the genitive (prop. *sufficiency*), *enough*, as דֵּיֶךָ *what is enough for thee*, רַבַּת *much, enough;* לְבַד, לְבָדָד (*in separation*) *alone*, the former also with suffixes, as לְבַדִּי *I alone;* יַחַד *together*.

*c*) *Of asseveration:* אָמֵן, אָמְנָם *truly*, אָכֵן (prop. *Inf. Hiph.* from כּוּן, for הָכֵן *certainly, indeed*) and by apocope אַךְ; אֲבָל *truly*, also (corrective) *nay rather, immo* Gen. xvii. 19; 1 Kings i. 43; אוּלַי *perhaps.**

The expression of asseveration may easily pass over into that of *opposition* (comp. *verum, vero*) and of *limitation;* and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אַךְ *only*, אָכֵן, אֲבָל (especially in later usage) *but*. Most strongly adversative is אוּלָם *on the contrary* (the LXX οὐ μὴν ἀλλά), thus used almost exclusively in the Pentateuch and Job. Restrictive also is רַק (used before adjectives like אַךְ) *merely*, i. e. *only*.

*d*) *Of cause:* עַל־כֵּן, לָכֵן, לָהֵן, *therefore*. *e*) *Of accession:* גַּם *also*, and (more poetical, and expressive of accession) אַף *adeo, yea more, even*,—both which, however, often take the character of conjunctions.

4. Adverbs *of negation:* on these see § 149.

5. *Interrogative* adverbs include all the former classes: thus the question may relate to *place*, as אֵי, אַיֵּה *where?* the first with *suff.* אֵיוֹ *where* (is) *he?* so אֵי זֶה, אֵיזֶה, אֵיפֹה, אֵיכָה *where?*—אֵי מִזֶּה, מֵאַיִן *whence?* אָנָה (from אַיְנָה) *whither?*; to *time*, as מָתַי *when?* עַד מָתַי *until when? how long?* עַד אָנָה, the same; to *quality*, as אֵיכָה, אֵיךְ, אֵיכָכָה *how?*; to *quantity*, as כַּמָּה *how much? how often?*; to *cause*, as לָמָּה and מַדּוּעַ (§ 97, 3) *wherefore?*—Respecting the pure interrogative particles הֲ, אִם, see § 150.

Most of these interrogative particles are formed by prefixing אֵי, אַי, which in itself signifies *where* (comp. Germ. *wo*von? *wo*hin?), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending ־ָה, of the prefix מִן, and of the relative אֲשֶׁר, are formed whole classes of correlative adverbs, as זֶה *here*, מִזֶּה *hence*, אֵי זֶה *where?* אֵי מִזֶּה *whence?* אֲשֶׁר מִזֶּה

* Compounded of אוֹ and לֵי = לֹא, comp. Aram. דִּילְמָא *whether not, perhaps*, μήποτε. It is once employed in the sense of לוּלֵי *if not* in Num. xxii. 33, then *whether not*, (*who knows*) *whether not*, consequently *perhaps*, expressing doubt, solicitude, and also hope.

*whence* (relative); שָׁם *there*, שָׁמָּה *thither*, מִשָּׁם *thence*, אֲשֶׁר שָׁם *where*, אֲשֶׁר שָׁמָּה *whither*, אֲשֶׁר מִשָּׁם *whence*.

## Sect. 148.

### CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve, in general, to qualify a clause or sentence by expressing circumstances of time, place, &c., but also to qualify single words, as adjectives, e. g. טוֹב מְאֹד *very good*, and even substantives (like ἡ χθὲς ἡμέρα). With the latter they stand either *a*) in apposition (but commonly after them), דָּם חִנָּם *innocent blood* 1 Sam. xxv. 31, אֲנָשִׁים מְעַט *a few men* Neh. ii. 12, תְּבוּנָה הַרְבֵּה מְאֹד *very much wisdom* 1 Kings v. 9; or *b*) in the genitive, דְּמֵי חִנָּם *innocent blood* 1 Kings ii. 31, where the adverb is treated *substantively*, as in *sponte suâ*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. בְּכֵן *in the so* = כֵּן, Esth. iv. 16; אֶל־חִנָּם, prop. *for in vain* Ez. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. מְאֹד מְאֹד *exceedingly* Num. xiv. 7, also *more and more* Gen. vii. 19, מַטָּה מָּטָּה *lower and lower* Deut. xxviii. 43, מְעַט מְעַט *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the force of adverbs, see § 139, Rem. 1.

## Sect. 149.

### OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: לֹא = οὐκ *not*, אַל = μή *that not*, אֵין = לֹא יֵשׁ *there is not*, טֶרֶם *not yet*, אֶפֶס *no more*. Almost exclusively poetic are בַּל, בְּלִי *not*; negative conjunctions, אַל, פֶּן, לְבִלְתִּי, *that not*.

We subjoin a more particular view of the use of these words:

לֹא, like οὐ, οὐκ, is used principally for the *objective*, *unconditional* negation, and hence with the Future expresses *prohibition* (§ 125, 3, *c*).—In connexion with כֹּל, when the latter is not followed by the article and therefore means *any one*, *any thing*, it expresses the Lat. *nullus*, *none* (comp. Fr. *ne—personne*). Gen. iii. 1, לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן *ye shall eat of no tree of the garden*. Ex. xii. 16, כָּל־מְלָאכָה לֹא־יֵעָשֶׂה *no labour shall be done*. Ex. x. 15; xx. 4; 2 Chron. xxxii. 15; Prov. xii. 21; xxx. 30. (The nega-

tive is here closely connected with the verb, and *and there does not happen any thing* is = *there happens nothing.* So also לֹא יֵשׁ = אֵין; Eccles. i. 9, אֵין כָּל־חָדָשׁ *there is nothing new.* But the case is different when כֹּל is made definite, where it means *all, the whole.* Num. xxiii. 13, כֻּלּוֹ לֹא תִרְאֶה *all of him* (*his whole*) *thou shalt not see* (but only a part). On the use of לֹא in interrogative sentences, see § 150, 1.

On the position of לֹא in the clause, see § 142, 1, and Note.

אַל is properly μή, Lat. *ne*, for the *subjective* and *dependent* negation,* with reference to the views and feelings of the speaker,—hence exclusively with the *future.* The phrase אַל יָבֹא *ne veniat*, may stand either for *he shall not come*, or for *may he not come*, see above § 125, 3, *c*, and § 126, 2.

Sometimes it stands absolutely, without the verb (like μή for μὴ τοῦτο γένηται), *nay I pray, not so*, i. e. *let it not be;* e. g. Ruth i. 13, אַל בְּנֹתַי *not so, my daughters.* On the interrogative use of it, see § 150, 1.

אֵין is the negative of יֵשׁ *there is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, אֵין־יוֹסֵף בַּבּוֹר *Joseph was not in the pit;* Num. xiv. 42, אֵין יְהוָֹה בְּקִרְבְּכֶם *Jehovah is not among you.* The same formulas are expressed positively with יֵשׁ and negatively with אֵין as Gen. xxxi. 29, יֶשׁ־לְאֵל יָדִי *it is in my power* (prop. it is in the power of my hand; Neh. v. 5, אֵין לְאֵל יָדֵנוּ *it is not in our power.* It follows, moreover, α) that the personal pronouns, when they are the subject of the sentence, are appended to אֵין as suffixes; as אֵינֶנִּי *I am not, I was not, I shall not be*, אֵינְךָ, אֵינָם, &c. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb of existence being implied in אֵין; Ex. v. 16, תֶּבֶן אֵין נִתָּן *straw is not given;* vs. 10, אֵינֶנִּי נֹתֵן *I will not give;* viii. 17: Deut. i. 32. γ) As יֵשׁ sometimes signifies *to be present, to be near* or *at hand*, so אֵין is used in the contrary sense *to be not present* or *at hand;* אֵינֶנּוּ *he was not present* = *was no more*, Gen. v. 24.

From אַיִן is formed by abbreviation the negative syllable אִי, employed in compounds as a prefix: it is found in Job xxii. 30, אִי־נָקִי *not guiltless.* In Æthiopic it is the most common form of negation, and is there used even as a prefix to the verbs. On the formation of the interrogative אֵי from אַיִן, see p. 272.

לְבִלְתִּי (prop. *constr. st.* with the ending ־ִי (§ 88, 3, *a*) from בֶּלֶת *want, non-existence*, stem-word בָּלָה) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as לֶאֱכֹל *to eat*, לְבִלְתִּי אֲכֹל *not to eat*, Gen. iii. 11. Rarely with a finite verb it means *that not*, Jer. xxiii. 14.

פֶּן (*removing, a clearing away*) is the same as *ne, that not, lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned (Gen. xi. 4; xix. 15); or after verbs signifying *to fear, to beware* (like δείδω μή, *vereor ne*) xxxi. 24, 31;—also at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ *and now, lest he stretch forth his hand.*

2. Two negatives in the same sentence, instead of destroying

* This view of אַל is omitted in *Gesenius's* last edition, and in *Rödiger's.* Tr.

each other as in Latin, [and English] make the negation stronger, like οὐκ οὐδείς, οὐκ οὐδαμῶς. 1 Kings x. 21, אֵין כֶּסֶף לֹא נֶחְשָׁב לִמְאוּמָה *silver was not at all regarded for anything* (in the parallel passage, 2 Chron. ix. 20, לֹא is omitted). Ex. xiv. 11.—Zeph. ii. 2, בְּטֶרֶם לֹא־יָבוֹא lit. *before there shall not come*, (so in Germ. *ehe er nicht kommt*, and in Lat. *priusquam . . . non*). Is. v. 9, מֵאֵין יוֹשֵׁב prop. *without no inhabitant.*

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. ii. 3, *multiply not words of pride,—let* (not) *that which is arrogant come forth from your mouth.* Ps. ix. 19; Job iii. 10; xxviii. 17; xxx. 20. (Compare the same usage in respect to prepositions, § 151, 4).

## Sect. 150.

### OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogative sentences are sometimes, though rarely, distinguished as such merely by the *tone* of voice in which they are uttered, e. g. 2 Sam. xviii. 29, שָׁלוֹם לַנַּעַר *is it well with the young man?* Gen. xxvii. 24, אַתָּה זֶה בְּנִי עֵשָׂו *art thou my son Esau?* This is somewhat more frequent when the sentence is connected with the previous one by וְ; Jon. iv. 11, וַאֲנִי לֹא אָחוּס *and should I not spare?* Job ii. 10; x. 8, 9, 13; Judges xi. 23; xiv. 16; and when it is introduced by the particles גַּם (Zech. viii. 6) and אַף (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative character; e. g. with לֹא, when an affirmative answer is expected (*nonne?*). Job xiv. 16, לֹא תִשְׁמוֹר עַל־חַטָּאתִי *dost thou not watch for my sin?* Jon. iv. 11; Lam. iii. 36, 38; with אַל, in expectation of a negative answer, 1 Sam. xxvii. 10, אַל־פְּשַׁטְתֶּם הַיּוֹם *ye have not then made an excursion in these days?**

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.†

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* In the same manner are used οὐκ (*nonne?*) and μή; the former (Hom. Il. x. 165, iv. 242) in expectation of an affirmative, the latter (Odyss. vi. 200) of a negative answer.

† So in Greek and Latin, originally affirmative and then interrogative are ἦ,

Respecting הֲ and its original demonstrative signification (being related to the article), see § 98, 4.

Probably אֵי *where?* sprung from a negation; full form אַיִן (hence מֵאַיִן *whence?*), prop. *not there, is not there*,—uttered interrogatively, *is not there?=where is?* אִיּוֹ *is he not there?* for *where is he?* Job xiv. 10, *man dies* וְאַיּוֹ *and where is he?*=וְאֵינֶנּוּ *and he is no more.* In Arabic אֵי has become an interrogative pronoun = מִי *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of אַיִן into אֵי see § 149.

2. Most commonly the simple question begins with *He interrogative* הֲ,—the disjunctive question with הֲ followed in the second clause by אִם (אִם — הֲ = *utrum—an?*), as in 1 Kings xxii. 15, הֲנֵלֵךְ .... אִם־נֶחְדָּל *shall we go .... or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:

The הֲ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *hast thou considered* (הֲשַׂמְתָּ לִבְּךָ) *my servant Job?* Often the inquirer expects a negative answer (*num?*), which may be expressed in the tone itself; Gen. iv. 9, הֲשֹׁמֵר אָחִי אָנֹכִי *am I the keeper of my brother?* Job xiv. 14, *if a man die,* הֲיִחְיֶה *will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הַאַתָּה תִּבְנֶה־לִּי בַיִת *shall thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, לֹא אַתָּה וגו׳ *thou shalt not build a house for me:*) and, *vice versâ*, the negative form of the question has the effect of an affirmation; הֲלֹא *nonne? is it not so?* for הִנֵּה *behold!* 2 Kings xv. 21; xx. 20; comp. 2 Chron. xxvii. 7; xxxii. 32.* On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; when it corresponds, in effect, with the negative form of the question in English: compare the use of ἦ γάρ and ἦ γάρ οὐ for *is not?* and of the Lat. —*ne* for *nonne?*† Job xx. 4, הֲזֹאת יָדַעְתָּ *dost thou* (*not*) *know this?* This simple question is *very* seldom introduced by אִם, and then always in connexion with something already implied which gives a disjunctive sense, like our *or perhaps* (German *oder etwa*), Lat. *an*, as in Is. xxix. 16; 1 Kings i. 27; Job vi. 12.

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*num* (= *nunc*), *an* (probably, perhaps); originally negative and then interrogative,—*οὐκ*, *μή*,—*ne*, in German *nicht wahr?* (not true?) *nicht?* (not?).

* In a similar manner מָה *what?* [*why?*] spoken with indignation expresses prohibition under the form of reproach or expostulation. Cant. viii. 4, מַה־תָּעִירוּ *why do ye rouse?* Job xvi. 6; xxxi. 1. This negative force of מָה is very frequent in the Arabic.

† See *Heindorf* ad Plat. Phædr. 266. *Heusinger* ad Cic. de Off. iii. 17.

The *disjunctive* question (*utrum — an?*) is usually expressed under the form הֲ — אִם, also הֲ — וְאִם, Job xxi. 4, with emphasis on the first question הַאַף — וְאִם, xxxiv. 17; xl. 8, 9. Yet also as in German [and English], with אוֹ *or* before the second clause, Job xvi. 3; Eccles. ii. 19.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes הֲ (*whether*), Gen. viii. 8; Ex. xvi. 4, and אִם, Cant. vii. 13; 2 Kings i. 2; the disjunctive question (*whether — or*) הֲ — אִם, Gen. xxvii. 21, and also הֲ — הֲ, Num. xiii. 18.—The formula מִי יוֹדֵעַ אִם (*who knoweth whether — not*, is also used affirmatively like the Lat. *nescio an*, Esther iv. 14.

For interrogative adverbs of place. time, &c. see § 147, 5.

The words זֶה (§ 120, 2) and אֵפוֹא *quite, then*, serve to give animation or intensity to a question (like ποτέ, *tandem*, Eng. *then, now*); as מַה־לָּךְ אֵפוֹא *what aileth thee now? quid tibi tandem est?* Is. xxii. 1; אַיֵּה אֵפוֹא *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24; xxix. 6; Judges xiii. 11; the negative answer is לֹא *no*, Gen. xix. 2.

## Sect. 151.

### OF THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time, cause, &c. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (several in the first, few in the second), which take also the signification of the other.

*a*) The most important prepositions of *place* are:

α) Of *rest* in a place, בְּ *in, by, at*, עַל *upon* and *over*, תַּחַת *under*, אַחַר, אַחֲרֵי *after*, לִפְנֵי *before*, נֶגֶד, נֹכַח, מוּל *before, opposite to*, אֵצֶל, אֵת *with* (*apud*), *by, near*, בַּעַד, בְּעַד (prop. *in separation from*) *about* (ἀμφί), *behind*, בֵּין *between*, עֵבֶר *on the other side of, beyond.*

β) Of *motion*, מִן *from*, אֶל and לְ *to, towards*, עַד *unto, as far as*,—and also (from the former class) בְּ *to* (*usque ad*), עַל *upon, towards.*

*b*) Very many of the above-mentioned prepositions express also relations of *time*, as בְּ *in, within*, מִן, אֶל, עַד.

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* Among these we reckon such forms as לִפְנֵי, לְמַעַן, which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. מִלִּפְנֵי *from before.*

c) Of those which denote other relations we may mention, כְּ *as* (כְּדֵי, כְּפִי *according to*), עִם *together with, with*, זוּלַת, בִּלְעֲדֵי *besides*, בִּלְתִּי *without, besides*, יַעַן, לְמַעַן *on account of*, עֵקֶב (prop. *as a reward*) *for, because.*

2. The *composition* of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it, as in French *de chez, d'auprès.** So

*a*) With מִן: מֵאַחַר *away from behind*, מִבֵּין *out from between*, מֵעַל *away from upon* or *above*, מֵעִם, מֵאֵת *de chez quelqu'un*, מִתַּחַת *away from under*.

*b*) With אֶל (more seldom): אֶל אַחֲרֵי *to behind or after*; מִחוּץ לְ *without*, i. e. *on the outside of*, אֶל מִחוּץ לְ *forth without*, Num. v. 3.

Thus also compound prepositions, which have adopted an adverbial signification, take after them לְ (more seldom מִן) and again become prepositions. E. g. מֵעַל (adv.) *above*, מֵעַל לְ *above, over*, מִתַּחַת (adv.) *below*, מִתַּחַת לְ (prep.) *below, under*, מִחוּץ לְ (prep.) *without*, לְבַד *separately, aside*, לְבַד מִן *aside from, besides.*

This accessory preposition may also precede the adverbial form; e. g. מִלְּבַד = לְבַד מִן *besides*, מִבַּלְעֲדֵי *without*, Syr. ܠܥܠ ܡܢ;† rarely it is wholly wanting, as מִתַּחַת for מִתַּחַת לְ, Job xxvi. 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 137) and the most important idioms connected with them.‡

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* When the Hebrew says, *he took the offering* מֵעַל הַמִּזְבֵּחַ *from upon the altar* (*away from the top of the altar*), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg* and the Eng. *he takes his hat from the table*, the Fr. omitting one relation, the Germ. and Eng. another.

† In the Syr. ܠܥܠ ܡܢ means *over* as preposition, but ܡܢ ܠܥܠ *above* as adverb (see Hoffmanni Gram. Syr. p. 280 ult.). The Hebrew in like manner says לְמִן *from* (a starting point) *onward*, for מִן לְ, precisely the Lat. *usque a, usque ex*, comp also *inde.*

‡ For fuller information, *Gesenius's* Lexicon must be consulted.—Tr.

*a*) בְּ, which has the greatest variety of significations of all the prepositions, denotes, 1) prop. rest *in* a place (ἐν), hence *in* with reference to time, and to state or condition, as בְּאֶרֶץ, בְּרֵאשִׁית, בְּשָׁלוֹם,—with reference to a company, or number of individuals, *among*, e. g. בַּגּוֹיִם,—with reference to bounds or limits, *within*, as בִּשְׁעָרִים *within the gates*,—of high objects, *upon*, as בַּסּוּסִים *upon horses*, Is. lxvi. 20; rarely it has all these significations after verbs of motion = εἰς (like *ponere in loco*). The Hebrew says α) to drink *in* a cup (for, to drink what is in it), Gen. xliv. 5 (so in Arabic and Chald., Dan. v. 2, ἐν ποτηρίῳ, ἐν χρυσῷ πίνειν Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*), β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. ἐν τῷ νόμῳ, *hunc in modum*), as בִּדְבַר פ׳ *according to the command*, בַּעֲצַת פ׳ *according to the counsel of any one*, בְּצַלְמֵנוּ כִּדְמוּתֵנוּ *in* (*after*) *our image, after our likeness* Gen. i. 26; vs. 27 and v. 1, 3, *Adam begat a son* בִּדְמוּתוֹ כְּצַלְמוֹ. Somewhat different is the signification in Gen. xxi. 12, *in Isaac* (בְּיִצְחָק) = after Isaac *thy seed shall call themselves*. In this signification of the particle is to be understood γ) the בְּ *essentiæ* or *pleonasticum* of the grammarians, which every where means, *as*, *tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham*, &c. בְּאֵל שַׁדָּי *as God Almighty*. Is. xl. 10, *the Lord will come* בְּחָזָק *as a strong one*. The most striking use of it is before the predicate-adjective after the verb *to be* (= *conduct* or *behave as*), Eccles. vii. 14, *in the day of joy* הֱיֵה בְטוֹב *be thou joyful;* Ex. xxxii. 22, *thou knowest the people* כִּי בְרָע הוּא *that they are evil;* Job xxiii. 13, הוּא בְאֶחָד *he is one* [without a rival]. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174).

2. *Nearness, vicinity* (Lat. *ad*, *apud*), *at*, *by*, *on;* בַּנָּהָר = ἐν ποταμῷ, *by the river*, Ezek. x. 15; בְּעֵינֵי *in the eyes of* = *before the eyes of one* (ἐν ὀφθαλμοῖς, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), *to*, *unto:* it differs, however, both from אֶל *to*, *towards*, and עַד *unto*, *usque ad*, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of אֶל), and yet does not fix attention specially upon this point, as is done by עַד. Gen. xi. 4, *a tower* רֹאשׁוֹ בַשָּׁמַיִם *whose top may reach to heaven*. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects. E. g. אָחַז בְּ *to lay hold on*, נָגַע בְּ *to touch*, שָׁאַל בְּ *to ask at*, *to consult*, קָרָא בְּ *to call upon*, רָאָה בְּ *to look upon*, שָׁמַע בְּ *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, *I could not witness the death of the child!* Hence, in a tropical sense, *in respect to*, *on account of*, as שָׂמַח בְּ *to rejoice on account of*, i. e. to have joy *in* something.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help*, *instrumentality* (*with*), readily connects itself. Gen. xxxii. 11, *with my staff* (בְּמַקְלִי) *I passed over this Jordan*. Ps. xviii. 30, *by thee* (בְּךָ) *have I rushed upon troops*. Verbs of *coming* and *going*, with בְּ (to come, or go, *with*) express the idea of *bringing;* e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

*b*) עַל, which is most nearly related to בְּ, signifies *upon* (ἐπί) and *over* (ὑπέρ); very frequently of motion (down) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome*, *afflictive* (prop. *to lie heavily upon*), Is. i. 14; Job vii. 20,—*to set* or *appoint over* (*commission*), as פָּקַד עַל,—*to pity*, *to spare*, as חוּס עַל (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity*, *after*, *according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), *on account of* [prop. *upon* something as ground or motive], *although*. In the signification *over*, it is often used with verbs of *covering*, *protecting*, כִּסָּה עַל, גָּנַן עַל (prop. *to place a covering*, *a shield*, *over*); and also with those of kindred meaning, as נִלְחַם עַל *to contend for one* (prop. *in order to protect him*), Judg. ix. 17. It is used for *at*, *by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. עַל הַיָּם *by the sea* [or as we may literally render it *on the sea*]; but also where this is not the case, as עַל יַד, like our *on the side*. Hence it expresses the relation of motion to the object *at* which it terminates,—*to*, *towards*, so that in the later Hebrew style and in poetry it is often used for אֶל and לְ; e. g. Job vi. 27; xix. 5; xxii. 2; xxxiii. 23.

*c*) מִן (§ 100) indicates *motion*, *removal*, *away from* any thing. Its fundamental signification is *separation from a whole*, *derivation*, *descent*. As *constr. st.* of the noun מֵן *part*, it properly means *part of*, hence *off*, *from*, used at first with reference to the part which is taken from the whole, as to give, to take *part of*=*from*. Most clear is this fundamental signification when it expresses *some* (more rarely *one*) *of*; e. g. מִזִּקְנֵי יִשׂ׳ *some of the elders of Israel*, מִדָּם *some of the blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one*, *none*, in the often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one*, *not the least*, prop. not even a part, a piece, the least portion, of one. Lev. iv. 2; Deut. xv. 7; Ez. xviii. 10.

In its most common use, with reference to motion *away from*, it forms the opposite of אֶל, עַד, and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid*, *to hide*, *to beware:* comp. in Gr. and Lat. *κωλύειν ἀπὸ*, *custodire ab*. In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ νυκτός*, *de nocte*, *from the coming on of night*), as מִיָּמֶיךָ, Job xxxviii. 12, *from the beginning of thy days onward;* or it may mean *next from*, i. e. *immediately after* (*ἐξ ἀρίστου*, *ab itinere*), as מֵהָקִיץ, Ps. lxxiii. 20, *immediately after awaking*. Gen. xxxviii. 24, מִשְּׁלֹשׁ חֳדָשִׁים *after three months*. Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, or being just *off from* (the *prope abesse ab*, *pendere ex aliqua re*), see § 147, 1. For its use in the expression of comparison, see § 117, 1.

*d*) אֶל, אֱלֵי (prop. *regions*, *directions*, hence *towards*), denotes *motion*,

and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it (in the former case equivalent to עַד, e. g. אֶל־פִּיהוּ *even unto his mouth* Job xl. 23, in the latter to אֶל־תּוֹךְ, e. g. בּוֹא אֶל־הַתֵּבָה *to go into the ark*) or not.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him* אֶל־מַיִם רַבִּים *by the great waters in Gibeon.* It is so used especially in the formula אֶל־הַמָּקוֹם *at the place*, Deut. xvi. 6; 1 Kings viii. 30; אֶל הָהָר *on the mountain*, 1 Sam. xvii. 3. Compare the Gr. εἰς, ἐς, for ἐν, e. g. ἐς δόμους μένειν, Soph. Ajax. 80. The German use of *zu* in *zu Hause*, *zu Leipzig*, is quite analogous.

*e*) לְ (an abbreviation of אֶל, but more commonly used in the tropical significations), *to*, *towards*, denoting motion or merely direction, either of physical objects or of the mind: hence employed as a sign of the dative, and also of the genitive of possession (§ 113), and then with the signification *with respect to*, *on account of*, *in behalf of.* Such a *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as *to go*, *to flee*, especially in the *Imperative*, e. g. לֵךְ לְךָ *go, get thee away*, בְּרַח־לְךָ *flee* (for thy safety): but also after other verbs, as דְּמֵה־לְךָ *be thou like* Cant. ii. 17. It is a solecism of the later style (common in Syriac), when active verbs are construed with לְ instead of the accusative, as אָכַל לְ, Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at*, or *in*, with reference to place and time; as לִימִינְךָ *on thy right*, לָעֶרֶב *at evening.* On the use of it after passive and other verbs to denote the efficient cause or author, see § 140, 2.

*f*) כְּ (as an adverb, *about*, *nearly*), as a prep. *as*, *like to*; for denoting similarity it is doubled כְּ—כְּ *as—so*, and also *so—as* in Gen. xliv. 18, in later authors כְּ—וְכְ; *according to*, *after*, from the idea of conformity to a model or rule; as a designation of time, *about* (*circa*). A pleonastic כְּ or *Kaph veritatis*, as the grammarians called it, is nowhere found with certainty. In all cases the comparative force applies. כִּמְעַט is indeed = מְעַט *little*, but prop. *as a scrap*; Neh. vii. 2, *for he was* כְּאִישׁ אֱמֶת *as a true man* must be.

4. A preposition (like the negatives, § 149, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g. בְּ, Is. xlviii. 14, *he will do his pleasure on Babylon* (בְּבָבֶל), *and his arm* on *the Chaldeans* (כַּשְׂדִּים for בְּכַשְׂדִּים). Hab. iii. 15, Job xii. 12. So also לְ, Job xxxiv. 10, Is. xxviii. 6; מִן, Is. xxx. 1; Gen. xlix. 25; תַּחַת, Is. lxi. 7.

The numerous ellipses which have been assumed of the various prepositions, are in the highest degree uncritical. Even the cases in which it

has been customary to supply בְּ, especially after כְּ, are all to be regarded as examples of the accusative used adverbially or governed by an active verb: in a few cases the noun is actually in the nominative.

## Sect. 152.

## OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 102. 1, *c*), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion:* hence the various uses of certain favourite conjunctions (particularly וְ, כִּי, אֲשֶׁר), which, though they may not actually have in Hebrew as great a variety of signification, must yet be as variously expressed in translations into our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connexions sometimes made by these particles.

Of the most extensive application is וְ, וּ (§ 102, 2):†

*a*) Properly and usually *copulative* (*and*), connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (2 Kings xxiii. 5) or before the the last only (Gen. xiii. 2); rarely after the first only (Ps. xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay.* Job xx. 19; Cant. ii. 11; v. 6; Is. xxvi. 17.

As connecting *words* it is often *explicative* (like *isque*, *et quidem*). 1 Sam. xxviii. 3, בָּרָמָה וּבְעִירוֹ *in Ramah and* (= *even*) *in his own city*, 2 Sam. xiii. 20; Amos iii. 11; iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the ἓν διὰ δυοῖν of the grammarians), as Gen. iii. 16, *I will multiply* עִצְּבוֹנֵךְ וְהֵרֹנֵךְ *thy pain and thy conception*, i. e. *the pains of thy pregnancy.*

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* Comp. § 105, 1, Rem. § 144, Rem. 1.

† See fuller particulars on the use of *Vav copulative* in *Gesenius's* Thesaurus I. p. 393 *et seqq.*

*b*) *Adversative* (*and yet, while yet*); Judg. xvi. 15, *how canst thou say I love thee* וְלִבְּךָ אֵין אִתִּי *and* (*yet*) *thy heart is not with me* (i. e. *while yet*), Gen. xv. 2; xviii. 13.

*c*) *Causal* (*for, because*); Ps. v. 12, *let them ever shout for joy, because* (*when, since*) *thou dost defend them.* Is. xliii. 12, *ye are my witnesses* וַאֲנִי־אֵל *and I* (am) *God*, that I am God.

*d*) *Inferential* (*then, so then, therefore*); Ez. xviii. 32, *I delight not in the death of him that dieth*—וְהָשִׁיבוּ *therefore turn ye.* In this sense it may stand even *at the beginning of a sentence*, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* וּקְחוּ־קֶמַח *then take meal;* Ps. iv. 4, וּדְעוּ *then know ye;* ii. 6, 10; 2 Sam. xxiv. 3.

*e*) *Final* (*in order that, so that*); in this sense chiefly with the cohortative or jussive (§ 126).

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) אֲשֶׁר and כִּי = ὅτι, *quod, quum, that, because*,—running almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while that אֲשֶׁר is generally a relative pronoun and takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. אֲשֶׁר is even preceded by the accusative particle אֵת; Josh. ii. 10, שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה *we have heard* (id *quod exsiccavit*) *that Jehovah hath dried up*,—more commonly שָׁמַעְנוּ אֲשֶׁר, and still oftener שָׁמַעְנוּ כִּי. Hence the following uses of כִּי; *a*) it is employed before words directly quoted, like the Gr. ὅτι (very seldom אֲשֶׁר, 1 Sam. xv. 20); *b*) it is *temporal* = ὅτε, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of אִם [Eng. *when* = *if*, differing only in the form of representation], Job xxxviii. 5, comp. iv. 18 (seldom אֲשֶׁר, Lev. iv. 22; Deut. xi. 6),—but often with an accurate discrimination between the two, well illustrated in Ex. xxi.; *c*) *causal, eo quod, because*, fully יַעַן אֲשֶׁר, יַעַן כִּי, *propterea quod*, also *for* = γάρ; repeated (כִּי—כִּי, Is. i. 29, 30, כִּי—וְכִי *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned; *d*) *adversative* (in which sense כִּי only is used) either *α*) after a negative, *but*,—prop. but it is *because*, e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* thou shalt go to my native land, = *for* thou shalt go, &c. the former being prohibited *because* the latter is to be done; or *β*) where negation is only implied, e. g. after a question which involves denial (§ 150, 1, 2), when it may be rendered *no, but,—but no,—for surely* (ἀλλὰ γάρ) Mic. vi. 3, what (injury) have I done to thee? . . . . *for surely* I brought thee up, &c. Job xxxi. 18. See on כִּי אִם below in No. 2, *i*.

2. We will now arrange the remaining conjunctions according to their significations, exhibiting together, however, the different uses of each wherever it may be first presented. We must here

confine ourselves to a brief general notice, leaving the more com plete view, with references and proofs, to the Lexicon.*

*a*) *Copulatives:* besides וְ, וּ, the properly adverbial forms גַּם *also*, and אַף intensive, *there is added*, *wholly*, *even*, once combined וְאַף־גַּם *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. גַּם שְׁנַיִם *both the two*, גַּם כֹּל *all together*. It also merely gives emphasis to the following word; Gen. xxix. 30, *and he loved* גַּם־אֶת־רָחֵל *Rachel* (not, also Rachel) *more than Leah;* 1 Sam. xxiv. 12, —אַף כִּי־ is prop. *add that*, hence *not to mention*, *nedum*,—according to the connexion, *much more*, *much less*.

*b*) *Disjunctive:* אוֹ *or* (etym. *free will*, *choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for אוֹ כִּי *or* (be it) *that*, *or* (it must be) *that*, when it may be rendered *unless that*, e. g. Is. xxvii. 5;—hence the transition to the conditional sense, *if*, *but if*, Ex. xxi. 36 (the LXX ἐὰν δέ, Vulg. *sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on אוּלַי, § 147, 3, Note). Repeated, אוֹ — אוֹ, *sive* — *sive*, it is the same as אִם — אִם.

*c*) *Temporal:* כִּי, אֲשֶׁר = ὅτε, *quum* (see above), for which more rarely is used the conditional particle אִם (Is. iv. 4; xxiv. 13); עַד, עַד אֲשֶׁר, עַד כִּי *until that*, also עַד אִם, עַד אֲשֶׁר אִם *until that when*, עַד also *during*, *so long as*, בְּעוֹד, the same, אַחֲרֵי אֲשֶׁר *after that*, מֵאָז (for מֵאָז אֲשֶׁר) *since that*, בְּטֶרֶם and טֶרֶם *before*, קַדְמַת for קַדְמַת אֲשֶׁר *before* (Ps. cxxix. 6).

*d*) *Causal:* (besides כִּי and אֲשֶׁר, No. 1, *e*, *c*) עַל כֵּן אֲשֶׁר *because*, or merely עַל כֵּן, with the omission of אֲשֶׁר (§ 102, 1, *c*), Ps. xlii. 7; xlv. 3. כִּי־עַל־כֵּן (Gen. xviii. 5; xix. 8; 2 Sam. xviii. 20), and אֲשֶׁר עַל־כֵּן (Job xxxiv. 27), for עַל־כֵּן כִּי, עַל־כֵּן אֲשֶׁר †; עַל דְּבַר אֲשֶׁר, עַל אוֹדוֹת אֲשֶׁר, prop. *for the circumstances that* = *for this cause that*, and emphatically עַל כָּל אוֹדוֹת אֲשֶׁר *for this very cause that*, בַּעֲבוּר אֲשֶׁר, יַעַן אֲשֶׁר (prop. *on the account, that*), and תַּחַת כִּי (*therefore that*), *eo quod*, *because*, עֵקֶב כִּי (prop. *as a reward that*) *that*.

*e*) *Final:* לְמַעַן אֲשֶׁר *to the end that*, בַּעֲבוּר אֲשֶׁר *in order that* (also causal), וְ *that* = *in order that* (see above), perhaps לְ, 1 Kings vi. 19. With a negative force: אַל, פֶּן *that not*, *lest* (§ 149).

*f*) *Conditional:* principally אִם and לוּ (for which rarely אִלּוּ), *if*. The first (which is also a particle of interrogation, § 150, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former),—as, if I do—have done—shall do; on the contrary, לוּ ‡ expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence אִם may properly stand where לוּ would express the thought

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* See especially *Gesenius's* Heb. Lexicon.

† See on these groups of particles *Gesenius's* Thesaurus II. p. 682.

‡ לוּ, in full לוּא, is radically not different from לוֹא, לֹא, *not;* hence it becomes, when uttered interrogatively, first an optative particle (§ 133, 2), as לוּ יְחִיֶה *nonne vivat?* for *would that he were alive*, then a conditional particle, *if he were alive* (which is however not the case).

more accurately (Ps. l. 12; cxxxix. 8; Hos. ix. 12), but לוּ cannot be used for אִם. Especially in solemn asseveration, expressed under the form of conditional imprecation, אִם is always used; Ps. vii. 4–6, —אִם־עָשִׂיתִי זֹאת יִרַדֹּף וגו׳ *if I have done this—then let the enemy persecute me*, &c.

*g*) *Concessive:* אִם, with the *Pret.*, even *if* (= though) *I am*, Job ix. 15, with the *Fut.* (*though* one *were*), Is. i. 18; x. 22; עַל (for עַל אֲשֶׁר), *although*, Job xvi. 17; גַּם כִּי *even when, although*.

*h*) *Comparative:* כַּאֲשֶׁר *as, quemadmodum*, with כֵּן in the second member, *as—so*, Is. xxxi. 4; lii. 14, 15.—כַּאֲשֶׁר may be omitted in the protasis, Is. lv. 9; Ps. xlviii. 6, and כֵּן in the apodosis, Obad. 15. Exact conformity is expressed by כָּל־עֻמַּת שֶׁ *in all points as*, Eccles. v. 15.

*i*) *Adversative:* (see on the adverbs, § 147, 3). Decidedly belong *here*, אֶפֶס כִּי *only that* = *but, nevertheless*, and the difficult combination כִּי אִם, prop. *that if, for if*, most frequently *but if*, in the sense of כִּי explained under No. 1, *e, d*, but united with אִם to form a connexion with the verb. Ps. i. 1, *happy the man who walks not* (if he walks not) *in the counsel of the ungodly* . . . . 2, *but if* (כִּי אִם) *his delight is in* . . . . Then simply *but*, Ps. i. 4; Gen. xxxii. 29, *but if, but when*, Gen. xxxii. 27, and merely *but* = *except* (after a negative), xxxix. 9; xxviii. 17.

*k*) On the *interrogative* particles see § 150, and

*l*) The *optative* particles above under letter *f*.

3. A certain brevity and incompleteness* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form יַעַן אֲשֶׁר *on the account, that* = *because*, we have the shorter יַעַן or אֲשֶׁר; instead of כַּאֲשֶׁר *as* (conj.), כְּ Is. lxi. 11, and אֲשֶׁר Ex. xiv. 13; 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

*a*) In conditional clauses: Gen. xxxiii. 13, *drive they them hard, then they will die*,—for, if they drive them hard, they will die. Job vii. 20, (if) *I have sinned, what have I done unto thee?* Gen. xlii. 38.

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* More rare is pleonasm, or an unnecessary fulness of expression; e. g. כִּי אִם, for *if*, Ex. xxii. 22, comp. old Germ. *wenn dass* (prop. *if* it is *that*) and old Eng. "if so be that." On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. כָּל־קֳבֵל־דִּי (Germ. *all*dieweil) *wholly—for—that* = *because*, כָּל־קֳבֵל־דְּנָה *just for this* = *therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in יַעַן וּבְיַעַן *because, even because* Lev. xxvi. 43.

*b*) Where comparison is expressed: Ps. xiv. 4, אֹכְלֵי עַמִּי אָכְלוּ לֶחֶם *who devour my people* (as) *they would eat bread*, prop. (as) *those who eat bread*. Job xxiv. 19, *drought and heat bear off the snow-water*, שְׁאוֹל חָטָאוּ (so) *Sheol* (those who) *sin*. Jer. xvii. 11.

*c*) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, *say* אֲחֹתִי אָתְּ *thou art my sister*, commonly כִּי אֲחֹתִי אָתְּ. Ps. ix. 21, *that they may learn, they are men*. Is. xlviii. 8, *for I knew, thou art utterly faithless*. Ps. xvii. 3, *I have purposed, my mouth shall not sin*. In all these cases, the second member stands properly in the accusative; comp. § 139, 4, Rem. 2.

## Sect. 153.

## OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֲהָהּ, אוֹי, הוֹי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any intervening particle, as אוֹי לָנוּ *woe to us!* הוֹי גּוֹי *woe to the people!* Is. i. 4; הוֹי אָחִי *alas, my brother!* 1 Kings xiii. 30.

On the construction of הִנֵּה with the suffixes, see § 98, 5.

# PARADIGMS.

IN the Paradigms of the verbs, those forms which serve as models for others (*normal* forms), and which therefore the beginner should especially notice, are marked with an asterisk. Thus in the regular verb the 3 *fem.* קָֽטְלָה is the model for קָֽטְלוּ, both being formed by the addition of a vowel only; קָטַ֫לְתָּ is the model for קָטַלְתְּ, קָטַלְתִּי, קָטַלְנוּ, where a toneless or unaccented syllable beginning with a consonant is added to the root קָטַל; and קְטַלְתֶּם is the model for קְטַלְתֶּן, as each is formed by adding a syllable beginning with a consonant and having the tone.

## A. THE PER-

| NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN. | | ACCUSATIVE OF THE VERBAL SUF- | |
|---|---|---|---|
| | | **A.** | |
| *Singular.* | | SIMPLE FORM. | |
| 1. *com.* אָנֹכִי, in pause אָנֹֽכִי; אֲנִי, in pause אָֽנִי | *I.* | נִי; ־ַנִי; ־ֵנִי | *me.* |
| 2. *m.* אַתָּה (אַתְּ), in pause אָתָּה; *f.* אַתְּ (אַתִּי, prop. אַתִּי) | *thou.* | ךָ, ־ְךָ, in pause ־ֶךָ (־ְךָ); ךְ; ־ֵךְ; ־ָךְ (־ֶךְ) | *thee.* |
| 3. *m.* הוּא | *he.* | הוּ, ו; ־ָהוּ (וֹ), ־וֹ; ־ֵהוּ | *him.* |
| 3. *f.* הִיא | *she.* | הָ; ־ָהּ; ־ֶהָ | *her.* |
| *Plural.* | | | |
| 1. *com.* אֲנַחְנוּ (נַחְנוּ), (אֲנוּ) | *we.* | נוּ; ־ָנוּ; ־ֵנוּ (*nos*) | *us.* |
| 2. *m.* אַתֶּם; *f.* אַתֵּנָה, אַתֵּן | *ye.* | כֶם, ־ְכֶם; כֶן, ־ְכֶן | *you.* |
| 3. *m.* הֵמָּה, הֵם; *f.* הֵנָּה, הֵן | *they.* | (הֶם), ם; ־ָם, ־ֵם, ־ָמוֹ*; ־ֵם (־ֶם), ־ֵמוֹ* (*eos*); (הֶן), ן; ־ָן (־ֶן); ־ֵן (*eas*) | *them.* |

* The forms with an asterisk are exclusively po-

## SONAL PRONOUN.*

| PRONOUN, OR FIX. | GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE). | | | |
|---|---|---|---|---|
| B. | A. | | B. | |
| WITH נ EPENTHETIC. | SUFF. TO NOUNS SINGULAR. | | TO NOUNS PLURAL AND DUAL. | |
| ֵ֫נִּי, ֶ֫נִּי | ִי | *my.* | ַי | *my.* |
| ֶ֫ךָּ, (ֶ֫נְּכָה)<br>not found. | ךָ, ְךָ, in pause ֶ֫ךָ<br>ךְ, ֵךְ, (ֵכִי) | *thy.* | ֶ֫יךָ<br>ַ֫יִךְ | *thy.* |
| ֶ֫נְהוּ, ֶ֫נּוּ, (נוּ) | הוּ, וֹ; ֵ֫הוּ, וֹ (ה) | *his.* | ָיו, ָו, ֵ֫יהוּ* | *his.* |
| ֶ֫נָּה | הָ; ָהּ; ֶ֫הָ | *her.* | ֶ֫יהָ | *her.* |
| ֶ֫נּוּ | נוּ; ֵ֫נוּ; (ֶ֫נוּ) | *our.* | ֵ֫ינוּ | *our.* |
| not found. | כֶם, ְכֶם<br>כֶן, ְכֶן | *your.* | ֵיכֶם<br>ֵיכֶן | *your.* |
| not found. | הֶם; ָם<br>ָ֫מוֹ<br>הֶן, ֵהֶן, ָן | *their.* | ֵיהֶם, ֵ֫ימוֹ*<br>ֵיהֶן | *their.* |

etical, and those in parenthesis are of rare occurrence.

## B. REGULAR

| | KAL. | | NIPHAL. | PIEL. |
|---|---|---|---|---|
| PRET. 3. *m.* | קָטַל* | כָּבֵד* | נִקְטַל* | קִטֵּל* |
| 3. *f.* | קָֽטְלָה* | כָּֽבְדָה* | נִקְטְלָה* | קִטְּלָה* |
| 2. *m.* | קָטַלְתָּ* | כָּבַדְתָּ* | נִקְטַלְתָּ* | קִטַּלְתָּ* |
| 2. *f.* | קָטַלְתְּ | כָּבַדְתְּ | נִקְטַלְתְּ | קִטַּלְתְּ |
| 1. *c.* | קָטַלְתִּי | כָּבַדְתִּי | נִקְטַלְתִּי | קִטַּלְתִּי |
| *Plur.* 3. *c.* | קָֽטְלוּ | כָּֽבְדוּ | נִקְטְלוּ | קִטְּלוּ |
| 2. *m.* | קְטַלְתֶּם* | כְּבַדְתֶּם* | נִקְטַלְתֶּם | קִטַּלְתֶּם |
| 2. *f.* | קְטַלְתֶּן | כְּבַדְתֶּן | נִקְטַלְתֶּן | קִטַּלְתֶּן |
| 1. *c.* | קָטַלְנוּ | כָּבַדְנוּ | נִקְטַלְנוּ | קִטַּלְנוּ |
| INF. | קְטֹל* | | הִקָּטֵל* | קַטֵּל* |
| INF. *absol.* | קָטוֹל* | | הִקָּטֹל, נִקְטֹל* | קַטֹּל* |
| IMP. *m.* | קְטֹל* | כְּבַד* | הִקָּטֵל* | קַטֵּל* |
| *f.* | קִטְלִי* | כִּבְדִי* | הִקָּטְלִי* | קַטְּלִי* |
| *Plur.* *m.* | קִטְלוּ | כִּבְדוּ | הִקָּטְלוּ | קַטְּלוּ |
| *f.* | קְטֹלְנָה* | כְּבַדְנָה* | הִקָּטַלְנָה* | קַטֵּלְנָה* |
| FUT. 3. *m.* | יִקְטֹל* | יִכְבַּד* | יִקָּטֵל* | יְקַטֵּל* |
| 3. *f.* | תִּקְטֹל | תִּכְבַּד | תִּקָּטֵל | תְּקַטֵּל |
| 2. *m.* | תִּקְטֹל | תִּכְבַּד | תִּקָּטֵל | תְּקַטֵּל |
| 2. *f.* | תִּקְטְלִי* | תִּכְבְּדִי* | תִּקָּטְלִי* | תְּקַטְּלִי* |
| 1. *c.* | אֶקְטֹל | אֶכְבַּד | אֶקָּטֵל | אֲקַטֵּל |
| *Plur.* 3. *m.* | יִקְטְלוּ | יִכְבְּדוּ | יִקָּטְלוּ | יְקַטְּלוּ |
| 3. *f.* | תִּקְטֹלְנָה* | תִּכְבַּדְנָה* | תִּקָּטַלְנָה* | תְּקַטֵּלְנָה* |
| 2. *m.* | תִּקְטְלוּ | תִּכְבְּדוּ | תִּקָּטְלוּ | תְּקַטְּלוּ |
| 2. *f.* | תִּקְטֹלְנָה | תִּכְבַּדְנָה | תִּקָּטַלְנָה | תְּקַטֵּלְנָה |
| 1. *c.* | נִקְטֹל | נִכְבַּד | נִקָּטֵל | נְקַטֵּל |
| FUT. *apoc.* | (*Jussive.*) | | | |
| PART. *act.* | קֹטֵל* | | נִקְטָל* | מְקַטֵּל* |
| *pass.* | קָטוּל* | | | |

| PUAL. | HIPHIL. | HOPHAL. | HITHPAEL. |
|---|---|---|---|
| * קֻטַּל | * הִקְטִיל | * הָקְטַל | * הִתְקַטֵּל |
| * קֻטְּלָה | * הִקְטִילָה | * הָקְטְלָה | * הִתְקַטְּלָה |
| * קֻטַּלְתָּ | * הִקְטַלְתָּ | * הָקְטַלְתָּ | * הִתְקַטַּלְתָּ |
| קֻטַּלְתְּ | הִקְטַלְתְּ | הָקְטַלְתְּ | הִתְקַטַּלְתְּ |
| קֻטַּלְתִּי | הִקְטַלְתִּי | הָקְטַלְתִּי | הִתְקַטַּלְתִּי |
| קֻטְּלוּ | הִקְטִילוּ | הָקְטְלוּ | הִתְקַטְּלוּ |
| קֻטַּלְתֶּם | הִקְטַלְתֶּם | הָקְטַלְתֶּם | הִתְקַטַּלְתֶּם |
| קֻטַּלְתֶּן | הִקְטַלְתֶּן | הָקְטַלְתֶּן | הִתְקַטַּלְתֶּן |
| קֻטַּלְנוּ | הִקְטַלְנוּ | הָקְטַלְנוּ | הִתְקַטַּלְנוּ |
| * קֻטַּל | * הַקְטִיל | * הָקְטַל | * הִתְקַטֵּל |
| * קֻטֹּל | * הַקְטֵיל | | |
| wanting | * הַקְטֵל | wanting | * הִתְקַטֵּל |
| | * הַקְטִילִי | | * הִתְקַטְּלִי |
| | הַקְטִילוּ | | הִתְקַטְּלוּ |
| | * הַקְטֵלְנָה | | * הִתְקַטֵּלְנָה |
| * יְקֻטַּל | * יַקְטִיל | * יָקְטַל | * יִתְקַטֵּל |
| תְּקֻטַּל | תַּקְטִיל | תָּקְטַל | תִּתְקַטֵּל |
| תְּקֻטַּל | תַּקְטִיל | תָּקְטַל | תִּתְקַטֵּל |
| * תְּקֻטְּלִי | * תַּקְטִילִי | * תָּקְטְלִי | * תִּתְקַטְּלִי |
| אֲקֻטַּל | אַקְטִיל | אָקְטַל | אֶתְקַטֵּל |
| יְקֻטְּלוּ | יַקְטִילוּ | יָקְטְלוּ | יִתְקַטְּלוּ |
| * תְּקֻטַּלְנָה | * תַּקְטֵלְנָה | * תָּקְטַלְנָה | * תִּתְקַטֵּלְנָה |
| תְּקֻטְּלוּ | תַּקְטִילוּ | תָּקְטְלוּ | תִּתְקַטְּלוּ |
| תְּקֻטַּלְנָה | תַּקְטֵלְנָה | תָּקְטַלְנָה | תִּתְקַטֵּלְנָה |
| נְקֻטַּל | נַקְטִיל | נָקְטַל | נִתְקַטֵּל |
| | * יַקְטֵל | | |
| * מְקֻטָּל | * מַקְטִיל | * מָקְטָל | * מִתְקַטֵּל |

## B. REGULAR

| | KAL. | | NIPHAL. | PIEL. |
|---|---|---|---|---|
| Pret. 3. m. | קָטַל* | כָּבֵד* | נִקְטַל* | קִטֵּל* |
| 3. f. | קָֽטְלָה* | כָּֽבְדָה* | נִקְטְלָה* | קִטְּלָה* |
| 2. m. | קָטַלְתָּ* | כָּבַדְתָּ* | נִקְטַלְתָּ* | קִטַּלְתָּ* |
| 2. f. | קָטַלְתְּ | כָּבַדְתְּ | נִקְטַלְתְּ | קִטַּלְתְּ |
| 1. c. | קָטַלְתִּי | כָּבַדְתִּי | נִקְטַלְתִּי | קִטַּלְתִּי |
| Plur. 3. c. | קָֽטְלוּ | כָּֽבְדוּ | נִקְטְלוּ | קִטְּלוּ |
| 2. m. | קְטַלְתֶּם* | כְּבַדְתֶּם* | נִקְטַלְתֶּם | קִטַּלְתֶּם |
| 2. f. | קְטַלְתֶּן | כְּבַדְתֶּן | נִקְטַלְתֶּן | קִטַּלְתֶּן |
| 1. c. | קָטַלְנוּ | כָּבַדְנוּ | נִקְטַלְנוּ | קִטַּלְנוּ |
| Inf. | קְטֹל* | | הִקָּטֵל* | קַטֵּל* |
| Inf. absol. | קָטוֹל* | | הִקָּטֹל, נִקְטֹל* | קַטֹּל* |
| Imp. m. | קְטֹל* | כְּבַד* | הִקָּטֵל* | קַטֵּל* |
| f. | קִטְלִי* | כִּבְדִי* | הִקָּטְלִי* | קַטְּלִי* |
| Plur. m. | קִטְלוּ | כִּבְדוּ | הִקָּטְלוּ | קַטְּלוּ |
| f. | קְטֹלְנָה* | כְּבַדְנָה* | הִקָּטֵלְנָה* | קַטֵּלְנָה* |
| Fut. 3. m. | יִקְטֹל* | יִכְבַּד* | יִקָּטֵל* | יְקַטֵּל* |
| 3. f. | תִּקְטֹל | תִּכְבַּד | תִּקָּטֵל | תְּקַטֵּל |
| 2. m. | תִּקְטֹל | תִּכְבַּד | תִּקָּטֵל | תְּקַטֵּל |
| 2. f. | תִּקְטְלִי* | תִּכְבְּדִי* | תִּקָּטְלִי* | תְּקַטְּלִי* |
| 1. c. | אֶקְטֹל | אֶכְבַּד | אֶקָּטֵל | אֲקַטֵּל |
| Plur. 3. m. | יִקְטְלוּ | יִכְבְּדוּ | יִקָּטְלוּ | יְקַטְּלוּ |
| 3. f. | תִּקְטֹלְנָה* | תִּכְבַּדְנָה* | תִּקָּטֵלְנָה* | תְּקַטֵּלְנָה* |
| 2. m. | תִּקְטְלוּ | תִּכְבְּדוּ | תִּקָּטְלוּ | תְּקַטְּלוּ |
| 2. f. | תִּקְטֹלְנָה | תִּכְבַּדְנָה | תִּקָּטֵלְנָה | תְּקַטֵּלְנָה |
| 1. c. | נִקְטֹל | נִכְבַּד | נִקָּטֵל | נְקַטֵּל |
| Fut. apoc. | (Jussive.) | | | |
| Part. act. | קֹטֵל* | | נִקְטָל* | מְקַטֵּל* |
| pass. | קָטוּל* | | | |

| PUAL. | HIPHIL. | HOPHAL. | HITHPAEL. |
|---|---|---|---|
| *קֻטַּל | *הִקְטִיל | *הָקְטַל | *הִתְקַטֵּל |
| *קֻטְּלָה | *הִקְטִילָה | *הָקְטְלָה | *הִתְקַטְּלָה |
| *קֻטַּלְתָּ | *הִקְטַלְתָּ | *הָקְטַלְתָּ | *הִתְקַטַּלְתָּ |
| קֻטַּלְתְּ | הִקְטַלְתְּ | הָקְטַלְתְּ | הִתְקַטַּלְתְּ |
| קֻטַּלְתִּי | הִקְטַלְתִּי | הָקְטַלְתִּי | הִתְקַטַּלְתִּי |
| קֻטְּלוּ | הִקְטִילוּ | הָקְטְלוּ | הִתְקַטְּלוּ |
| קֻטַּלְתֶּם | הִקְטַלְתֶּם | הָקְטַלְתֶּם | הִתְקַטַּלְתֶּם |
| קֻטַּלְתֶּן | הִקְטַלְתֶּן | הָקְטַלְתֶּן | הִתְקַטַּלְתֶּן |
| קֻטַּלְנוּ | הִקְטַלְנוּ | הָקְטַלְנוּ | הִתְקַטַּלְנוּ |
| *קֻטַּל | *הַקְטִיל | *הָקְטַל | *הִתְקַטֵּל |
| *קֻטֹּל | *הַקְטֵיל | | |
| wanting | *הַקְטֵל | wanting | *הִתְקַטֵּל |
| | *הַקְטִילִי | | *הִתְקַטְּלִי |
| | הַקְטִילוּ | | הִתְקַטְּלוּ |
| | *הַקְטֵלְנָה | | *הִתְקַטֵּלְנָה |
| *יְקֻטַּל | *יַקְטִיל | *יָקְטַל | *יִתְקַטֵּל |
| תְּקֻטַּל | תַּקְטִיל | תָּקְטַל | תִּתְקַטֵּל |
| תְּקֻטַּל | תַּקְטִיל | תָּקְטַל | תִּתְקַטֵּל |
| *תְּקֻטְּלִי | *תַּקְטִילִי | *תָּקְטְלִי | *תִּתְקַטְּלִי |
| אֲקֻטַּל | אַקְטִיל | אָקְטַל | אֶתְקַטֵּל |
| יְקֻטְּלוּ | יַקְטִילוּ | יָקְטְלוּ | יִתְקַטְּלוּ |
| *תְּקֻטַּלְנָה | *תַּקְטֵלְנָה | *תָּקְטַלְנָה | *תִּתְקַטֵּלְנָה |
| תְּקֻטְּלוּ | תַּקְטִילוּ | תָּקְטְלוּ | תִּתְקַטְּלוּ |
| תְּקֻטַּלְנָה | תַּקְטֵלְנָה | תָּקְטַלְנָה | תִּתְקַטֵּלְנָה |
| נְקֻטַּל | נַקְטִיל | נָקְטַל | נִתְקַטֵּל |
| | *יַקְטֵל | | |
| *מְקֻטָּל | *מַקְטִיל | *מָקְטָל | *מִתְקַטֵּל |

## C. REGULAR VERB

| Suffixes *for* | 1 *Sing.* | 2 *Sing. m.* | 2 *Sing. f.* | 3 *Sing. m.* |
|---|---|---|---|---|
| **Pret.** *Kal.* **3. m.** | קְטָלַנִי | קְטָלְךָ | קְטָלֵךְ | קְטָלָהוּ / קְטָלוֹ |
| **3.** *f.* | קְטָלַתְנִי | קְטָלַתְךָ | קְטָלָתֵךְ | קְטָלַתְהוּ / קְטָלַתּוּ |
| **2. m.** | קְטַלְתַּנִי / קְטַלְתָּנִי | — | — | קְטַלְתָּהוּ / קְטַלְתּוֹ |
| **2.** *f.* | קְטַלְתִּינִי | — | — | קְטַלְתִּיהוּ / קְטַלְתִּיו |
| **1.** *c.* | — | קְטַלְתִּיךָ | קְטַלְתִּיךְ | קְטַלְתִּיו |
| *Plur.* **3.** *c.* | קְטָלוּנִי | קְטָלוּךָ | קְטָלוּךְ | קְטָלוּהוּ |
| **2. m.** | קְטַלְתּוּנִי | — | — | קְטַלְתּוּהוּ |
| **1.** *c.* | — | קְטַלְנוּךָ | קְטַלְנוּךְ | קְטַלְנוּהוּ |
| **Inf.** *Kal.* | קָטְלִי / קָטְלֵנִי | קָטְלְךָ / קְטָלְךָ | קָטְלֵךְ | קָטְלוֹ |
| **Imp.** *Kal.* | קָטְלֵנִי | — | — | קָטְלֵהוּ |
| **Fut.** *Kal.* **3. m.** | יִקְטְלֵנִי | יִקְטָלְךָ | יִקְטְלֵךְ | יִקְטְלֵהוּ |
| **3. m.** *with Nun epenthetic.* | יִקְטְלֶנִּי | יִקְטְלֶךָּ | — | יִקְטְלֶנּוּ |
| *Plur.* **3. m.** | יִקְטְלוּנִי | יִקְטְלוּךָ | יִקְטְלוּךְ | יִקְטְלוּהוּ |
| **Pret.** *Piël.* | קִטְּלַנִי | קִטֶּלְךָ | קִטְּלֵךְ | קִטְּלוֹ |

| 3 *Sing. f.* | 1 *Plur.* | 2 *Plur. m.* | 2 *Plur. f.* | 3 *Plur. m.* | 3 *Plur. f.* |
|---|---|---|---|---|---|
| קְטָלָהּ | קְטָלָנוּ | קְטַלְכֶם | קְטַלְכֶן | קְטָלָם | קְטָלָן |
| קְטָלַתָּהּ | קְטָלַתְנוּ | קְטָלַתְכֶם | קְטָלַתְכֶן | קְטָלָתַם | קְטָלָתַן |
| קְטַלְתָּהּ | קְטַלְתָּנוּ | — | — | קְטַלְתָּם | קְטַלְתָּן |
| קְטַלְתִּיהָ | קְטַלְתִּינוּ | — | — | קְטַלְתִּים | קְטַלְתִּין |
| קְטַלְתִּיהָ | — | קְטַלְתִּיכֶם | קְטַלְתִּיכֶן | קְטַלְתִּים | קְטַלְתִּין |
| קְטָלוּהָ | קְטָלוּנוּ | קְטָלוּכֶם | קְטָלוּכֶן | קְטָלוּם | קְטָלוּן |
| קְטַלְתּוּהָ | קְטַלְתּוּנוּ | — | — | קְטַלְתּוּם | קְטַלְתּוּן |
| קְטַלְנוּהָ | — | קְטַלְנוּכֶם | קְטַלְנוּכֶן | קְטַלְנוּם | קְטַלְנוּן |
| קָטְלָהּ | קָטְלֵנוּ | קָטָלְכֶם | קָטָלְכֶן | קָטְלָם | קָטְלָן |
| קָטְלֶהָ / קָטְלָהּ | קָטְלֵנוּ | — | — | קָטְלֵם | — |
| יִקְטְלֶהָ / יִקְטְלָהּ | יִקְטְלֵנוּ | יִקְטָלְכֶם | יִקְטָלְכֶן | יִקְטְלֵם | יִקְטְלֵן |
| יִקְטְלֶנָּה | יִקְטְלֶנּוּ | — | — | — | — |
| יִקְטְלוּהָ | יִקְטְלוּנוּ | יִקְטְלוּכֶם | יִקְטְלוּכֶן | יִקְטְלוּם | יִקְטְלוּן |
| קִטְּלָהּ | קִטְּלָנוּ | קִטֶּלְכֶם | קִטֶּלְכֶן | קִטְּלָם | קִטְּלָן |

## D. Verb Pe Guttural. § 62.

| | KAL. | | NIPHAL. | HIPHIL. | HOPHAL. |
|---|---|---|---|---|---|
| **Pret.** 3. *m.* | עָמַד | | נֶעֱמַד * | הֶעֱמִיד * | הָעֳמַד * |
| 3. *f.* | עָֽמְדָה | | נֶעֶמְדָה * | הֶעֱמִידָה | הָֽעָמְדָה * |
| 2. *m.* | עָמַדְתָּ | | נֶעֱמַדְתָּ | הֶעֱמַדְתָּ | הָעֳמַדְתָּ |
| 2. *f.* | עָמַדְתְּ | | נֶעֱמַדְתְּ | הֶעֱמַדְתְּ | הָעֳמַדְתְּ |
| 1. *c.* | עָמַדְתִּי | | נֶעֱמַדְתִּי | הֶעֱמַדְתִּי | הָעֳמַדְתִּי |
| *Plur.* 3. *c.* | עָֽמְדוּ | | נֶעֶמְדוּ | הֶעֱמִידוּ | הָֽעָמְדוּ |
| 2. *m.* | עֲמַדְתֶּם * | | נֶעֱמַדְתֶּם | הֶעֱמַדְתֶּם | הָעֳמַדְתֶּם |
| 2. *f.* | עֲמַדְתֶּן * | | נֶעֱמַדְתֶּן | הֶעֱמַדְתֶּן | הָעֳמַדְתֶּן |
| 1. *c.* | עָמַדְנוּ | | נֶעֱמַדְנוּ | הֶעֱמַדְנוּ | הָעֳמַדְנוּ |
| **Inf.** | עֲמֹד * | | הֵעָמֵד * | הַעֲמִיד * | הָעֳמַד |
| **Inf.** *absol.* | עָמוֹד | | נַעֲמוֹד * | הַעֲמֵיד * | |
| **Imp.** *m.* | עֲמֹד * | חֲזַק * | הֵעָמֵד * | הַעֲמֵד * | wanting |
| *f.* | עִמְדִי | חִזְקִי | הֵעָֽמְדִי | הַעֲמִידִי | |
| *Plur.* *m.* | עִמְדוּ | חִזְקוּ | הֵעָֽמְדוּ | הַעֲמִידוּ | |
| *f.* | עֲמֹדְנָה * | חֲזַקְנָה * | הֵעָמַדְנָה | הַעֲמֵדְנָה | |
| **Fut.** 3. *m.* | יַעֲמֹד * | יֶחֱזַק * | יֵעָמֵד * | יַעֲמִיד * | יָעֳמַד * |
| 3. *f.* | תַּעֲמֹד | תֶּחֱזַק | תֵּעָמֵד | תַּעֲמִיד | תָּעֳמַד |
| 2. *m.* | תַּעֲמֹד | תֶּחֱזַק | תֵּעָמֵד | תַּעֲמִיד | תָּעֳמַד |
| 2. *f.* | תַּֽעַמְדִי * | תֶּֽחֶזְקִי * | תֵּעָֽמְדִי | תַּעֲמִידִי | תָּֽעָמְדִי * |
| 1. *c.* | אֶעֱמֹד * | אֶחֱזַק | אֵעָמֵד | אַעֲמִיד | אָעֳמַד |
| *Plur.* 3. *m.* | יַֽעַמְדוּ * | יֶֽחֶזְקוּ * | יֵעָֽמְדוּ | יַעֲמִידוּ | יָֽעָמְדוּ |
| 3. *f.* | תַּעֲמֹדְנָה | תֶּחֱזַקְנָה | תֵּעָמַדְנָה | תַּעֲמֵדְנָה | תָּעֳמַדְנָה |
| 2. *m.* | תַּֽעַמְדוּ | תֶּֽחֶזְקוּ | תֵּעָֽמְדוּ | תַּעֲמִידוּ | תָּֽעָמְדוּ |
| 2. *f.* | תַּעֲמֹדְנָה | תֶּחֱזַקְנָה | תֵּעָמַדְנָה | תַּעֲמֵדְנָה | תָּעֳמַדְנָה |
| 1. *c.* | נַעֲמֹד | נֶחֱזַק | נֵעָמֵד | נַעֲמִיד | נָעֳמַד |
| **Fut.** *apoc.* (*Jussive.*) | | | | יַעֲמֵד | |
| **Part.** *act.* | עֹמֵד | | נֶעֱמָד * | מַעֲמִיד * | מָעֳמָד * |
| *pass.* | עָמוּד | | | | |

## E. Verb AYIN Guttural. § 63.

| KAL. | NIPHAL. | PIEL. | PUAL. | HITHPAEL. |
|---|---|---|---|---|
| שָׁחַט | נִשְׁחַט | * בֵּרֵךְ | * בֹּרַךְ | * הִתְבָּרֵךְ |
| * שָׁחֲטָה | * נִשְׁחֲטָה | בֵּרְכָה | בֹּרְכָה | הִתְבָּרְכָה |
| שָׁחַטְתָּ | נִשְׁחַטְתָּ | בֵּרַכְתָּ | בֹּרַכְתָּ | הִתְבָּרַכְתָּ |
| שָׁחַטְתְּ | נִשְׁחַטְתְּ | בֵּרַכְתְּ | בֹּרַכְתְּ | הִתְבָּרַכְתְּ |
| שָׁחַטְתִּי | נִשְׁחַטְתִּי | בֵּרַכְתִּי | בֹּרַכְתִּי | הִתְבָּרַכְתִּי |
| * שָׁחֲטוּ | * נִשְׁחֲטוּ | בֵּרְכוּ | בֹּרְכוּ | הִתְבָּרְכוּ |
| שְׁחַטְתֶּם | נִשְׁחַטְתֶּם | בֵּרַכְתֶּם | בֹּרַכְתֶּם | הִתְבָּרַכְתֶּם |
| שְׁחַטְתֶּן | נִשְׁחַטְתֶּן | בֵּרַכְתֶּן | בֹּרַכְתֶּן | הִתְבָּרַכְתֶּן |
| שָׁחַטְנוּ | נִשְׁחַטְנוּ | בֵּרַכְנוּ | בֹּרַכְנוּ | הִתְבָּרַכְנוּ |
| שְׁחֹט | הִשָּׁחֵט | * בָּרֵךְ | * בֹּרַךְ | * הִתְבָּרֵךְ |
| שָׁחוֹט | נִשְׁחוֹט | * בָּרוֹךְ | | |
| * שְׁחַט | הִשָּׁחֵט | * בָּרֵךְ | | * הִתְבָּרֵךְ |
| * שַׁחֲטִי | * הִשָּׁחֲטִי | * בָּרְכִי | wanting | הִתְבָּרְכִי |
| שַׁחֲטוּ | הִשָּׁחֲטוּ | בָּרְכוּ | | הִתְבָּרְכוּ |
| שְׁחַטְנָה | הִשָּׁחַטְנָה | בָּרֵכְנָה | | הִתְבָּרֵכְנָה |
| * יִשְׁחַט | יִשָּׁחֵט | * יְבָרֵךְ | * יְבֹרַךְ | * יִתְבָּרֵךְ |
| תִּשְׁחַט | תִּשָּׁחֵט | תְּבָרֵךְ | תְּבֹרַךְ | תִּתְבָּרֵךְ |
| תִּשְׁחַט | תִּשָּׁחֵט | תְּבָרֵךְ | תְּבֹרַךְ | תִּתְבָּרֵךְ |
| * תִּשְׁחֲטִי | * תִּשָּׁחֲטִי | תְּבָרְכִי | תְּבֹרְכִי | תִּתְבָּרְכִי |
| אֶשְׁחַט | אֶשָּׁחֵט | אֲבָרֵךְ | אֲבֹרַךְ | אֶתְבָּרֵךְ |
| יִשְׁחֲטוּ | יִשָּׁחֲטוּ | יְבָרְכוּ | יְבֹרְכוּ | יִתְבָּרְכוּ |
| תִּשְׁחַטְנָה | תִּשָּׁחַטְנָה | תְּבָרֵכְנָה | תְּבֹרַכְנָה | תִּתְבָּרֵכְנָה |
| תִּשְׁחֲטוּ | תִּשָּׁחֲטוּ | תְּבָרְכוּ | תְּבֹרְכוּ | תִּתְבָּרְכוּ |
| תִּשְׁחַטְנָה | תִּשָּׁחַטְנָה | תְּבָרֵכְנָה | תְּבֹרַכְנָה | תִּתְבָּרֵכְנָה |
| נִשְׁחַט | נִשָּׁחֵט | נְבָרֵךְ | נְבֹרַךְ | נִתְבָּרֵךְ |

**Fut.** ***with Suff.*** יִשְׁחָטֵהוּ

| KAL. | NIPHAL. | PIEL. | PUAL. | HITHPAEL. |
|---|---|---|---|---|
| שֹׁחֵט | נִשְׁחָט | * מְבָרֵךְ | * מְבֹרָךְ | * מִתְבָּרֵךְ |
| שָׁחוּט | | | | |

## F. Verb LAMEDH

| | KAL. | NIPHAL. | PIEL. |
|---|---|---|---|
| **Pret.** 3. *m.* | שָׁלַח | נִשְׁלַח | *שִׁלַּח |
| 3. *f.* | שָֽׁלְחָה | נִשְׁלְחָה | שִׁלְּחָה |
| 2. *m.* | שָׁלַחְתָּ | נִשְׁלַחְתָּ | שִׁלַּחְתָּ |
| 2. *f.* | *שָׁלַחַתְּ | *נִשְׁלַחַתְּ | *שִׁלַּחַתְּ |
| 1. *c.* | שָׁלַחְתִּי | נִשְׁלַחְתִּי | שִׁלַּחְתִּי |
| *Plur.* 3. *c.* | שָֽׁלְחוּ | נִשְׁלְחוּ | שִׁלְּחוּ |
| 2. *m.* | שְׁלַחְתֶּם | נִשְׁלַחְתֶּם | שִׁלַּחְתֶּם |
| 2. *f.* | שְׁלַחְתֶּן | נִשְׁלַחְתֶּן | שִׁלַּחְתֶּן |
| 1. *c.* | שָׁלַחְנוּ | נִשְׁלַחְנוּ | שִׁלַּחְנוּ |
| **Inf.** | *שְׁלֹחַ | *הִשָּׁלַח | *שַׁלַּח |
| **Inf.** *absol.* | *שָׁלוֹחַ | *נִשְׁלֹחַ | *שַׁלֵּחַ |
| **Imp.** *m.* | *שְׁלַח | *הִשָּׁלַח | *שַׁלַּח |
| *f.* | שִׁלְחִי | הִשָּׁלְחִי | שַׁלְּחִי |
| *Plur.* *m.* | שִׁלְחוּ | הִשָּׁלְחוּ | שַׁלְּחוּ |
| *f.* | שְׁלַחְנָה | הִשָּׁלַחְנָה | *שַׁלַּחְנָה |
| **Fut.** 3. *m.* | *יִשְׁלַח | *יִשָּׁלַח | *יְשַׁלַּח |
| 3. *f.* | תִּשְׁלַח | תִּשָּׁלַח | תְּשַׁלַּח |
| 2. *m.* | תִּשְׁלַח | תִּשָּׁלַח | תְּשַׁלַּח |
| 2. *f.* | תִּשְׁלְחִי | תִּשָּׁלְחִי | תְּשַׁלְּחִי |
| 1. *c.* | אֶשְׁלַח | אֶשָּׁלַח | אֲשַׁלַּח |
| *Plur.* 3. *m.* | יִשְׁלְחוּ | יִשָּׁלְחוּ | יְשַׁלְּחוּ |
| 3. *f.* | *תִּשְׁלַחְנָה | *תִּשָּׁלַחְנָה | *תְּשַׁלַּחְנָה |
| 2. *m.* | תִּשְׁלְחוּ | תִּשָּׁלְחוּ | תְּשַׁלְּחוּ |
| 2. *f.* | תִּשְׁלַחְנָה | תִּשָּׁלַחְנָה | תְּשַׁלַּחְנָה |
| 1. *c.* | נִשְׁלַח | נִשָּׁלַח | נְשַׁלַּח |
| **Fut.** *apoc.* | (*Jussive*) | | |
| **Fut.** *with Suff.* | יִשְׁלָחֵנִי | | |
| **Part.** *act.* | *שֹׁלֵחַ | נִשְׁלָח | *מְשַׁלֵּחַ |
| *pass.* | *שָׁלוּחַ | | |

| | PUAL. | HIPHIL. | HOPHAL. | HITHPAEL. |
|---|---|---|---|---|
| | שֻׁלַּח | הִשְׁלִיחַ * | הָשְׁלַח | הִשְׁתַּלַּח * |
| | שֻׁלְּחָה | הִשְׁלִיחָה | הָשְׁלְחָה | הִשְׁתַּלְּחָה |
| | שֻׁלַּחְתָּ | הִשְׁלַחְתָּ | הָשְׁלַחְתָּ | הִשְׁתַּלַּחְתָּ |
| | שֻׁלַּחַתְּ * | הִשְׁלַחַתְּ * | הָשְׁלַחַתְּ * | הִשְׁתַּלַּחַתְּ * |
| | שֻׁלַּחְתִּי | הִשְׁלַחְתִּי | הָשְׁלַחְתִּי | הִשְׁתַּלַּחְתִּי |
| | שֻׁלְּחוּ | הִשְׁלִיחוּ | הָשְׁלְחוּ | הִשְׁתַּלְּחוּ |
| | שֻׁלַּחְתֶּם | הִשְׁלַחְתֶּם | הָשְׁלַחְתֶּם | הִשְׁתַּלַּחְתֶּם |
| | שֻׁלַּחְתֶּן | הִשְׁלַחְתֶּן | הָשְׁלַחְתֶּן | הִשְׁתַּלַּחְתֶּן |
| | שֻׁלַּחְנוּ | הִשְׁלַחְנוּ | הָשְׁלַחְנוּ | הִשְׁתַּלַּחְנוּ |
| | שֻׁלַּח | הַשְׁלִיחַ *<br>הַשְׁלֵחַ * | הָשְׁלַח | הִשְׁתַּלַּח * |
| | wanting | הַשְׁלַח *<br>הַשְׁלִיחִי<br>הַשְׁלִיחוּ<br>הַשְׁלַחְנָה | wanting | הִשְׁתַּלַּח *<br>הִשְׁתַּלְּחִי<br>הִשְׁתַּלְּחוּ<br>הִשְׁתַּלַּחְנָה * |
| | יְשֻׁלַּח | יַשְׁלִיחַ * | יָשְׁלַח | יִשְׁתַּלַּח * |
| | תְּשֻׁלַּח | תַּשְׁלִיחַ | תָּשְׁלַח | תִּשְׁתַּלַּח |
| | תְּשֻׁלַּח | תַּשְׁלִיחַ | תָּשְׁלַח | תִּשְׁתַּלַּח |
| | תְּשֻׁלְּחִי | תַּשְׁלִיחִי | תָּשְׁלְחִי | תִּשְׁתַּלְּחִי |
| | אֲשֻׁלַּח | אַשְׁלִיחַ | אָשְׁלַח | אֶשְׁתַּלַּח |
| | יְשֻׁלְּחוּ | יַשְׁלִיחוּ | יָשְׁלְחוּ | יִשְׁתַּלְּחוּ |
| | תְּשֻׁלַּחְנָה | תַּשְׁלַחְנָה * | תָּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה * |
| | תְּשֻׁלְּחוּ | תַּשְׁלִיחוּ | תָּשְׁלְחוּ | תִּשְׁתַּלְּחוּ |
| | תְּשֻׁלַּחְנָה | תַּשְׁלַחְנָה | תָּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה |
| | נְשֻׁלַּח | נַשְׁלִיחַ | נָשְׁלַח | נִשְׁתַּלַּח |
| | | יַשְׁלַח | | |
| | מְשֻׁלָּח | מַשְׁלִיחַ * | מָשְׁלָח | מִשְׁתַּלֵּחַ * |

## G. Verb AYIN Dou-

| | KAL. | | NIPHAL. |
|---|---|---|---|
| **Pret.** 3. *m.* | סַב * | | נָסַב * |
| 3. *f.* | סַבָּה * | | נָסַבָּה * |
| 2. *m.* | סַבּוֹתָ * | | נְסַבּוֹתָ * |
| 2. *f.* | סַבּוֹת | | נְסַבּוֹת |
| 1. *c.* | סַבּוֹתִי | | נְסַבּוֹתִי |
| *Plur.* 3. *c.* | סַבּוּ | | נָסַבּוּ |
| 2. *m.* | סַבּוֹתֶם | | נְסַבּוֹתֶם |
| 2. *f.* | סַבּוֹתֶן | | נְסַבּוֹתֶן |
| 1. *c.* | סַבּוֹנוּ | | נְסַבּוֹנוּ |
| **Inf.** | סֹב * | | הִסֵּב * |
| **Inf.** *absol.* | סָבוֹב | | הִסּוֹב * |
| **Imp.** *m.* | סֹב * | | הִסַּב * |
| *f.* | סֹבִּי * | | הִסַּבִּי * |
| *Plur.* *m.* | סֹבּוּ | | הִסַּבּוּ |
| *f.* | סֻבֶּינָה * | | הִסַּבֶּינָה * |
| **Fut.** 3. *m.* | יָסֹב * | יִסֹּב * | יִסַּב * |
| 3. *f.* | תָּסֹב | תִּסֹּב | תִּסַּב |
| 2. *m.* | תָּסֹב | תִּסֹּב | תִּסַּב |
| 2. *f.* | תָּסֹבִּי * | תִּסְּבִי * | תִּסַּבִּי * |
| 1. *c.* | אָסֹב | אֶסֹּב | אֶסַּב |
| *Plur.* 3. *m.* | יָסֹבּוּ | יִסְּבוּ | יִסַּבּוּ |
| 3. *f.* | תְּסֻבֶּינָה * | תִּסֹּבְנָה | תִּסַּבֶּינָה * |
| 2. *m.* | תָּסֹבּוּ | תִּסְּבוּ | תִּסַּבּוּ |
| 2. *f.* | תְּסֻבֶּינָה | תִּסֹּבְנָה | תִּסַּבֶּינָה |
| 1. *c.* | נָסֹב | נִסֹּב | נִסַּב |
| **Fut.** *with Vav conv.* | וַיָּסָב * | | |
| **Fut.** *with Suff.* | יְסֻבֵּנִי * | | |
| **Part.** *act.* | סוֹבֵב | | נָסָב * |
| *pass.* | סָבוּב | | |

| HIPHIL. | HOPHAL. | POEL. | POAL. |
|---|---|---|---|
| *הֵסֵב | *הוּסַב | *סוֹבֵב | *סוֹבַב |
| *הֵסֵ֫בָּה | *הוּסַ֫בָּה | סוֹבְבָה | סוֹבְבָה |
| *הֲסִבּ֫וֹתָ | *הוּסַבּ֫וֹתָ | סוֹבַ֫בְתָּ | סוֹבַ֫בְתָּ |
| הֲסִבּוֹת | הוּסַבּוֹת | סוֹבַבְתְּ | סוֹבַבְתְּ |
| הֲסִבּ֫וֹתִי | הוּסַבּ֫וֹתִי | סוֹבַ֫בְתִּי | סוֹבַ֫בְתִּי |
| הֵסַ֫בּוּ | הוּסַ֫בּוּ | סוֹבְבוּ | סוֹבְבוּ |
| הֲסִבּוֹתֶם | הוּסַבּוֹתֶם | סוֹבַבְתֶּם | סוֹבַבְתֶּם |
| הֲסִבּוֹתֶן | הוּסַבּוֹתֶן | סוֹבַבְתֶּן | סוֹבַבְתֶּן |
| הֲסִבּ֫וֹנוּ | הוּסַבּ֫וֹנוּ | סוֹבַ֫בְנוּ | סוֹבַ֫בְנוּ |
| *הָסֵב | | | |
| הָסֵב | *הוּסַב | סוֹבֵב | סוֹבַב |
| *הָסֵב | | סוֹבֵב | |
| *הָסֵ֫בִּי | wanting | סוֹבְבִי | wanting |
| הָסֵ֫בּוּ | | סוֹבְבוּ | |
| *הֲסִבֶּ֫ינָה | | סוֹבֵ֫בְנָה | |
| *יָסֵב יַסֵּב | *יוּסַב (יֻסַּב) | יְסוֹבֵב | יְסוֹבַב |
| תָּסֵב | תּוּסַב | תְּסוֹבֵב | תְּסוֹבַב |
| תָּסֵב | תּוּסַב | תְּסוֹבֵב | תְּסוֹבַב |
| *תָּסֵ֫בִּי | *תּוּסַ֫בִּי | תְּסוֹבְבִי | תְּסוֹבְבִי |
| אָסֵב | אוּסַב | אֲסוֹבֵב | אֲסוֹבַב |
| יָסֵ֫בּוּ | יוּסַ֫בּוּ | יְסוֹבְבוּ | יְסוֹבְבוּ |
| *תְּסִבֶּ֫ינָה | *תּוּסַבֶּ֫ינָה | תְּסוֹבֵ֫בְנָה | תְּסוֹבַ֫בְנָה |
| תָּסֵ֫בּוּ | תּוּסַ֫בּוּ | תְּסוֹבְבוּ | תְּסוֹבְבוּ |
| תְּסִבֶּ֫ינָה | תּוּסַבֶּ֫ינָה | תְּסוֹבֵ֫בְנָה | תְּסוֹבַ֫בְנָה |
| נָסֵב | נוּסַב | נְסוֹבֵב | נְסוֹבַב |
| *וַיָּ֫סֶב | | | |
| *יְסִבֵּ֫נִי (יְסִבְּכֶם) | | יְסוֹבְבֵ֫נִי | |
| *מֵסֵב | *מוּסָב | מְסוֹבֵב | מְסוֹבָב |

## H. Verb Pe Nun (פָּן). § 65.

| | KAL. | NIPHAL. | HIPHIL. | HOPHAL. |
|---|---|---|---|---|
| **Pret.** 3. *m.* | נָגַשׁ | נִגַּשׁ * | הִגִּישׁ * | הֻגַּשׁ * |
| 3. *f.* | | נִגְּשָׁה | הִגִּישָׁה | הֻגְּשָׁה |
| 2. *m.* | | נִגַּשְׁתָּ | הִגַּשְׁתָּ | הֻגַּשְׁתָּ |
| 2. *f.* | | נִגַּשְׁתְּ | הִגַּשְׁתְּ | הֻגַּשְׁתְּ |
| 1. *c.* | regular | נִגַּשְׁתִּי | הִגַּשְׁתִּי | הֻגַּשְׁתִּי |
| *Plur.* 3. *c.* | | נִגְּשׁוּ | הִגִּישׁוּ | הֻגְּשׁוּ |
| 2. *m.* | | נִגַּשְׁתֶּם | הִגַּשְׁתֶּם | הֻגַּשְׁתֶּם |
| 2. *f.* | | נִגַּשְׁתֶּן | הִגַּשְׁתֶּן | הֻגַּשְׁתֶּן |
| 1. *c.* | | נִגַּשְׁנוּ | הִגַּשְׁנוּ | הֻגַּשְׁנוּ |
| **Inf.** | גֶּשֶׁת * | הִנָּגֵשׁ | הַגִּישׁ * | הֻגַּשׁ * |
| **Inf.** *absol.* | נָגוֹשׁ | הִנָּגֵשׁ | הַגֵּשׁ * | |
| **Imp.** *m.* | גַּשׁ * | הִנָּגֵשׁ | הַגֵּשׁ * | |
| *f.* | גְּשִׁי | הִנָּגְשִׁי | הַגִּישִׁי | wanting |
| *Plur.* *m.* | גְּשׁוּ | הִנָּגְשׁוּ | הַגִּישׁוּ | |
| *f.* | גַּשְׁנָה | הִנָּגַשְׁנָה | הַגֵּשְׁנָה | |
| **Fut.** 3. *m.* | יִגַּשׁ * | יִנָּגֵשׁ | יַגִּישׁ * | יֻגַּשׁ * |
| 3. *f.* | תִּגַּשׁ | | תַּגִּישׁ | תֻּגַּשׁ |
| 2. *m.* | תִּגַּשׁ | | תַּגִּישׁ | תֻּגַּשׁ |
| 2. *f.* | תִּגְּשִׁי | | תַּגִּישִׁי | תֻּגְּשִׁי |
| 1. *c.* | אֶגַּשׁ | regular | אַגִּישׁ | אֻגַּשׁ |
| *Plur.* 3. *m.* | יִגְּשׁוּ | | יַגִּישׁוּ | יֻגְּשׁוּ |
| 3. *f.* | תִּגַּשְׁנָה | | תַּגֵּשְׁנָה | תֻּגַּשְׁנָה |
| 2. *m.* | תִּגְּשׁוּ | | תַּגִּישׁוּ | תֻּגְּשׁוּ |
| 2. *f.* | תִּגַּשְׁנָה | | תַּגֵּשְׁנָה | תֻּגַּשְׁנָה |
| 1. *c.* | נִגַּשׁ | | נַגִּישׁ | נֻגַּשׁ |
| **Fut.** *apoc.* (*Jussive*) | | | יַגֵּשׁ * | |
| **Part.** *act.* | נֹגֵשׁ | נִגָּשׁ * | מַגִּישׁ * | מֻגָּשׁ * |
| *pass.* | נָגוּשׁ | | | |

## I. Verb Pe Aleph אָכַל to eat.

| | Kal. | Niphal. | Hiphil. | Hophal. |
|---|---|---|---|---|
| Pret. 3. m. | אָכַל | נֶאֱכַל * | הֶאֱכִיל * | הָאֳכַל * |
| | Like the Verb Pe Guttural, in Paradigm D. | | | |
| Inf. [illegible] | אֱכֹל * | הֵאָכֵל | הַאֲכִיל | הָאֳכַל |
| Inf. absol. | אָכֹל | הֵאָכֹל | | |
| Imp. m. | אֱכֹל * | הֵאָכֵל | הַאֲכֵל | |
| f. | אִכְלִי | etc. | etc. | wanting |
| Plur. m. | אִכְלוּ | | | |
| f. | אֱכֹלְנָה | | | |
| Fut. 3. m. | יֹאכַל * | יֵאָכֵל * | יַאֲכִיל * | יָאֳכַל |
| 3. f. | תֹּאכַל | | | |
| 2. m. | תֹּאכַל | | | |
| 2. f. | תֹּאכְלִי | etc. | etc. | etc. |
| 1. c. | אֹכַל * | | | |
| Plur. 3. m. | יֹאכְלוּ | | | |
| 3. f. | תֹּאכַלְנָה | | | |
| 2. m. | תֹּאכְלוּ | | | |
| 2. f. | תֹּאכַלְנָה | | | |
| 1. c. | נֹאכַל | | | |
| Fut. Vav conv. וַיֹּאכַל,* וַיֹּאמֶר * | | | | |
| Part. act. | אֹכֵל | נֶאֱכָל | מַאֲכִיל | מָאֳכָל |
| pass. | אָכוּל | | | |

| | KAL. | | NIPHAL. |
|---|---|---|---|
| Pret. 3. *m.* | יָשַׁב | | נוֹשַׁב* |
| 3. *f.* | | | נוֹשְׁבָה |
| 2. *m.* | | | נוֹשַׁבְתָּ |
| 2. *f.* | | | נוֹשַׁבְתְּ |
| 1. *c.* | regular. | | נוֹשַׁבְתִּי |
| *Plur.* 3. *c.* | | | נוֹשְׁבוּ |
| 2. *m.* | | | נוֹשַׁבְתֶּם |
| 2. *f.* | | | נוֹשַׁבְתֶּן |
| 1. *c.* | | | נוֹשַׁבְנוּ |
| Inf. | שֶׁבֶת*, יְסֹד | | הִוָּשֵׁב* |
| Inf. *absol.* | יָשׁוֹב | | |
| Imp. *m.* | שֵׁב* | יְרַשׁ* | הִוָּשֵׁב* |
| *f.* | שְׁבִי | יְרְשִׁי | הִוָּשְׁבִי |
| *Plur. m.* | שְׁבוּ | יְרְשׁוּ | הִוָּשְׁבוּ |
| *f.* | שֵׁבְנָה | יְרַשְׁנָה | הִוָּשֵׁבְנָה |
| Fut. 3. *m.* | יֵשֵׁב* | יִירַשׁ* | יִוָּשֵׁב* |
| 3. *f.* | תֵּשֵׁב | תִּירַשׁ | תִּוָּשֵׁב |
| 2. *m.* | תֵּשֵׁב | תִּירַשׁ | תִּוָּשֵׁב |
| 2. *f.* | תֵּשְׁבִי | תִּירְשִׁי | תִּוָּשְׁבִי |
| 1. *c.* | אֵשֵׁב | אִירַשׁ | אִוָּשֵׁב* |
| *Plur.* 3. *m.* | יֵשְׁבוּ | יִירְשׁוּ | יִוָּשְׁבוּ |
| 3. *f.* | תֵּשַׁבְנָה | תִּירַשְׁנָה | תִּוָּשַׁבְנָה |
| 2. *m.* | תֵּשְׁבוּ | תִּירְשׁוּ | תִּוָּשְׁבוּ |
| 2. *f.* | תֵּשַׁבְנָה | תִּירַשְׁנָה | תִּוָּשַׁבְנָה |
| 1. *c.* | נֵשֵׁב | נִירַשׁ | נִוָּשֵׁב |
| Fut. *apoc.* (*Jussive*) | | | |
| Fut. *with Vav conv.* | וַיֵּשֶׁב* | | |
| Part. *act.* | יֹשֵׁב | | נוֹשָׁב* |
| *pass.* | יָשׁוּב | | |

| פּ״י (orig. פּ״ו). § 68. | |
|---|---|
| **HIPHIL.** | **HOPHAL.** |
| * הוֹשִׁיב | * הוּשַׁב |
| הוֹשִׁיבָה | הוּשְׁבָה |
| הוֹשַׁבְתָּ | הוּשַׁבְתָּ |
| הוֹשַׁבְתְּ | הוּשַׁבְתְּ |
| הוֹשַׁבְתִּי | הוּשַׁבְתִּי |
| הוֹשִׁיבוּ | הוּשְׁבוּ |
| הוֹשַׁבְתֶּם | הוּשַׁבְתֶּם |
| הוֹשַׁבְתֶּן | הוּשַׁבְתֶּן |
| הוֹשַׁבְנוּ | הוּשַׁבְנוּ |
| * הוֹשִׁיב | * הוּשַׁב |
| * הוֹשֵׁב, הוֹשִׁיב | |
| * הוֹשֵׁב | wanting |
| הוֹשִׁיבִי | |
| הוֹשִׁיבוּ | |
| הוֹשֵׁבְנָה | |
| * יוֹשִׁיב | * יוּשַׁב |
| תּוֹשִׁיב | תּוּשַׁב |
| תּוֹשִׁיב | תּוּשַׁב |
| תּוֹשִׁיבִי | תּוּשְׁבִי |
| אוֹשִׁיב | אוּשַׁב |
| יוֹשִׁיבוּ | יוּשְׁבוּ |
| תּוֹשֵׁבְנָה | תּוּשַׁבְנָה |
| תּוֹשִׁיבוּ | תּוּשְׁבוּ |
| תּוֹשֵׁבְנָה | תּוּשַׁבְנָה |
| נוֹשִׁיב | נוּשַׁב |
| * יוֹשֵׁב | |
| * וַיּוֹשֶׁב | |
| * מוֹשִׁיב | * מוּשָׁב |

| L. Verb prop. PE YODH (פּ״י). § 69. | |
|---|---|
| **KAL.** | **HIPHIL.** |
| יָטַב | * הֵיטִיב |
| regular. | הֵיטִיבָה |
| | הֵיטַבְתָּ |
| | הֵיטַבְתְּ |
| | הֵיטַבְתִּי |
| | הֵיטִיבוּ |
| | הֵיטַבְתֶּם |
| | הֵיטַבְתֶּן |
| | הֵיטַבְנוּ |
| יְטֹב | * הֵיטִיב |
| יָטוֹב | * הֵיטֵב |
| יְטַב | * הֵיטֵב |
| יִטְבִי | הֵיטִיבִי |
| יִטְבוּ | הֵיטִיבוּ |
| יְטַבְנָה | הֵיטֵבְנָה |
| * יִיטַב | * יֵיטִיב |
| תִּיטַב | תֵּיטִיב |
| תִּיטַב | תֵּיטִיב |
| תִּיטְבִי | תֵּיטִיבִי |
| אִיטַב | אֵיטִיב |
| יִיטְבוּ | יֵיטִיבוּ |
| תִּיטַבְנָה | תֵּיטֵבְנָה |
| תִּיטְבוּ | תֵּיטִיבוּ |
| תִּיטַבְנָה | תֵּיטֵבְנָה |
| נִיטַב | נֵיטִיב |
| | * יֵיטֵב |
| וַיִּיקַץ, וַיִּיטַב | |
| יֹטֵב | מֵיטִיב |
| יָטוּב | |

## M. Verb AYIN VAV

| | KAL. | NIPHAL. | HIPHIL. | HOPHAL. |
|---|---|---|---|---|
| PRET. 3. *m.* | * קָם | * נָקוֹם | * הֵקִים | * הוּקַם |
| 3. *f.* | * קָמָה | * נָקוֹמָה | * הֵקִימָה | * הוּקְמָה |
| 2. *m.* | * קַמְתָּ | * נְקוּמוֹתָ | * הֲקִימוֹתָ | * הוּקַמְתָּ |
| 2. *f.* | קַמְתְּ | נְקוּמוֹת | הֲקִימוֹת | הוּקַמְתְּ |
| 1. *c.* | קַמְתִּי | נְקוּמוֹתִי | הֲקִימוֹתִי | הוּקַמְתִּי |
| *Plur.* 3. *c.* | קָמוּ | נָקוֹמוּ | הֵקִימוּ | הוּקְמוּ |
| 2. *m.* | קַמְתֶּם | נְקוּמוֹתֶם | הֲקִימוֹתֶם | הוּקַמְתֶּם |
| 2. *f.* | קַמְתֶּן | נְקוּמוֹתֶן | הֲקִימוֹתֶן | הוּקַמְתֶּן |
| 1. *c.* | קַמְנוּ | נְקוּמוֹנוּ | הֲקִימוֹנוּ | הוּקַמְנוּ |
| INF. | * קוּם | * הִקּוֹם | * הָקִים | * הוּקַם |
| INF. *absol.* | * קוֹם | * הִקּוֹם | * הָקִים, הָקֵם | |
| IMP. *m.* | * קוּם | * הִקּוֹם | * הָקֵם | |
| *f.* | * קוּמִי | * הִקּוֹמִי | * הָקִימִי | wanting |
| *Plur. m.* | קוּמוּ | הִקּוֹמוּ | הָקִימוּ | |
| *f.* | * קֹמְנָה | הִקֹּמְנָה | הָקֵמְנָה | |
| FUT. 3. *m.* | * יָקוּם | * יִקּוֹם | * יָקִים | * יוּקַם |
| 3. *f.* | תָּקוּם | תִּקּוֹם | תָּקִים | תּוּקַם |
| 2. *m.* | תָּקוּם | תִּקּוֹם | תָּקִים | תּוּקַם |
| 2. *f.* | * תָּקוּמִי | * תִּקּוֹמִי | תָּקִימִי | תּוּקְמִי |
| 1. *c.* | אָקוּם | אֶקּוֹם | אָקִים | אוּקַם |
| *Plur.* 3. *m.* | יָקוּמוּ | יִקּוֹמוּ | יָקִימוּ | יוּקְמוּ |
| 3. *f.* | * תְּקוּמֶינָה | תִּקֹּמְנָה | * תָּקֵמְנָה | תּוּקַמְנָה |
| 2. *m.* | תָּקוּמוּ | תִּקּוֹמוּ | תָּקִימוּ | תּוּקְמוּ |
| 2. *f.* | תְּקוּמֶינָה | תִּקֹּמְנָה | תָּקֵמְנָה | תּוּקַמְנָה |
| 1. *c.* | נָקוּם | נִקּוֹם | נָקִים | נוּקַם |
| FUT. *apoc.* | * יָקֹם | | * יָקֵם | |
| FUT. *with* ו *conv.* | * וַיָּקֹם, וַיָּקָם | | * וַיָּקֶם | |
| FUT. *with Suff.* | * יְקוּמֵנִי | | * יְקִימֵנִי | |
| PART. *act.* | * קָם | * נָקוֹם | * מֵקִים | * מוּקָם |
| *pass.* | * קוּם | | | |

| PILEL. | PULAL. | KAL. | | NIPHAL. |
|---|---|---|---|---|
| * קוֹמֵם | קוֹמַם | * בָּן | * בִּין | *נָבוֹן |
| קוֹמְמָה | קוֹמְמָה | * בָּנָה | * בִּינָה | נָבוֹנָה |
| קוֹמַמְתָּ | קוֹמַמְתָּ | * בַּנְתָּ | * בִּינוֹתָ | נְבוּנוֹתָ |
| קוֹמַמְתְּ | קוֹמַמְתְּ | בַּנְתְּ | בִּינוֹת | נְבוּנוֹת |
| קוֹמַמְתִּי | קוֹמַמְתִּי | בַּנְתִּי | בִּינוֹתִי | נְבוּנוֹתִי |
| קוֹמְמוּ | קוֹמְמוּ | בָּנוּ | בִּינוּ | נָבוֹנוּ |
| קוֹמַמְתֶּם | קוֹמַמְתֶּם | בַּנְתֶּם | בִּינוֹתֶם | נְבוּנוֹתֶם |
| קוֹמַמְתֶּן | קוֹמַמְתֶּן | בַּנְתֶּן | בִּינוֹתֶן | נְבוּנוֹתֶן |
| קוֹמַמְנוּ | קוֹמַמְנוּ | בַּנּוּ | בִּינוֹנוּ | נְבוּנוֹנוּ |
| קוֹמֵם | קוֹמַם | * בִּין<br>* בֹּן | | הִבּוֹן<br>הִבּוֹן |
| קוֹמֵם<br>קוֹמְמִי<br>קוֹמְמוּ<br>קוֹמֵמְנָה | wanting | * בִּין<br>בִּינִי<br>בִּינוּ<br>— | | הִבּוֹן<br>as הִקּוֹם |
| יְקוֹמֵם | יְקוֹמַם | * יָבִין | | יִבּוֹן |
| תְּקוֹמֵם | תְּקוֹמַם | תָּבִין | | as יִקּוֹם |
| תְּקוֹמֵם | תְּקוֹמַם | תָּבִין | | |
| תְּקוֹמְמִי | תְּקוֹמְמִי | תָּבִינִי | | |
| אֲקוֹמֵם | אֲקוֹמַם | אָבִין | | |
| יְקוֹמְמוּ | יְקוֹמְמוּ | יָבִינוּ | | |
| תְּקוֹמֵמְנָה | תְּקוֹמַמְנָה | * תְּבִינֶינָה | | |
| תְּקוֹמְמוּ | תְּקוֹמְמוּ | תָּבִינוּ | | |
| תְּקוֹמֵמְנָה | תְּקוֹמַמְנָה | תְּבִינֶינָה | | |
| נְקוֹמֵם | נְקוֹמַם | נָבִין | | |
| | | * יָבֵן<br>* וַיָּבֶן | | |
| | | * יְבִינֵנִי | | |
| מְקוֹמֵם | מְקוֹמָם | * בָּן<br>* בּוֹן | | נָבוֹן |

## O. VERB LAMEDH

| | KAL. | NIPHAL. | PIEL. |
|---|---|---|---|
| PRET. 3. *m.* | * מָצָא | * נִמְצָא | מִצֵּא |
| 3. *f.* | מָצְאָה | נִמְצְאָה | מִצְּאָה |
| 2. *m.* | * מָצָאתָ | * נִמְצֵאתָ | * מִצֵּאתָ |
| 2. *f.* | מָצָאת | נִמְצֵאת | מִצֵּאת |
| 1. *c.* | מָצָאתִי | נִמְצֵאתִי | מִצֵּאתִי |
| *Plur.* 3. *c.* | מָצְאוּ | נִמְצְאוּ | מִצְּאוּ |
| 2. *m.* | מְצָאתֶם | נִמְצֵאתֶם | מִצֵּאתֶם |
| 2. *f.* | מְצָאתֶן | נִמְצֵאתֶן | מִצֵּאתֶן |
| 1. *c.* | מָצָאנוּ | נִמְצֵאנוּ | מִצֵּאנוּ |
| INF. | מְצֹא | הִמָּצֵא | מַצֵּא |
| INF. *absol.* | מָצוֹא | נִמְצֹא | מַצֹּא |
| IMP. *m.* | * מְצָא | הִמָּצֵא | מַצֵּא |
| *f.* | מִצְאִי | הִמָּצְאִי | מַצְּאִי |
| *Plur.* *m.* | מִצְאוּ | הִמָּצְאוּ | מַצְּאוּ |
| *f.* | * מְצֶאנָה | * הִמָּצֶאנָה | * מַצֶּאנָה |
| FUT. 3. *m.* | * יִמְצָא | * יִמָּצֵא | יְמַצֵּא |
| 3. *f.* | תִּמְצָא | תִּמָּצֵא | תְּמַצֵּא |
| 2. *m.* | תִּמְצָא | תִּמָּצֵא | תְּמַצֵּא |
| 2. *f.* | תִּמְצְאִי | תִּמָּצְאִי | תְּמַצְּאִי |
| 1. *c.* | אֶמְצָא | אֶמָּצֵא | אֲמַצֵּא |
| *Plur.* 3. *m.* | יִמְצְאוּ | יִמָּצְאוּ | יְמַצְּאוּ |
| 3. *f.* | * תִּמְצֶאנָה | * תִּמָּצֶאנָה | * תְּמַצֶּאנָה |
| 2. *m.* | תִּמְצְאוּ | תִּמָּצְאוּ | תְּמַצְּאוּ |
| 2. *f.* | תִּמְצֶאנָה | תִּמָּצֶאנָה | תְּמַצֶּאנָה |
| 1. *c.* | נִמְצָא | נִמָּצֵא | נְמַצֵּא |
| FUT. *apoc.* (*Jussive*) | | | |
| FUT. *with Suff.* | | | יְמַצְּאֵנִי |
| PART. *act.* | מֹצֵא | נִמְצָא | מְמַצֵּא |
| *pass.* | מָצוּא | | |

| PUAL. | HIPHIL. | HOPHAL. | HITHPAEL. |
|---|---|---|---|
| מֻצָּא * | הִמְצִיא | הֻמְצָא * | הִתְמַצֵּא |
| מֻצְּאָה | הִמְצִיאָה | הֻמְצְאָה | הִתְמַצְּאָה |
| מֻצֵּאתָ * | הִמְצֵאתָ * | הֻמְצֵאתָ * | הִתְמַצֵּאתָ * |
| מֻצֵּאת | הִמְצֵאת | הֻמְצֵאת | הִתְמַצֵּאת |
| מֻצֵּאתִי | הִמְצֵאתִי | הֻמְצֵאתִי | הִתְמַצֵּאתִי |
| מֻצְּאוּ | הִמְצִיאוּ | הֻמְצְאוּ | הִתְמַצְּאוּ |
| מֻצֵּאתֶם | הִמְצֵאתֶם | הֻמְצֵאתֶם | הִתְמַצֵּאתֶם |
| מֻצֵּאתֶן | הִמְצֵאתֶן | הֻמְצֵאתֶן | הִתְמַצֵּאתֶן |
| מֻצֵּאנוּ | הִמְצֵאנוּ | הֻמְצֵאנוּ | הִתְמַצֵּאנוּ |
| מֻצָּא | הַמְצִיא<br>הַמְצֵא | הֻמְצָא | הִתְמַצֵּא |
| wanting | הַמְצֵא<br>הַמְצִיאִי<br>הַמְצִיאוּ<br>הַמְצֶאנָה * | wanting | הִתְמַצֵּא<br>הִתְמַצְּאִי<br>הִתְמַצְּאוּ<br>הִתְמַצֶּאנָה * |
| יְמֻצָּא | יַמְצִיא | יֻמְצָא | יִתְמַצֵּא |
| תְּמֻצָּא | תַּמְצִיא | תֻּמְצָא | תִּתְמַצֵּא |
| תְּמֻצָּא | תַּמְצִיא | תֻּמְצָא | תִּתְמַצֵּא |
| תְּמֻצְּאִי | תַּמְצִיאִי | תֻּמְצְאִי | תִּתְמַצְּאִי |
| אֲמֻצָּא | אַמְצִיא | אֻמְצָא | אֶתְמַצֵּא |
| יְמֻצְּאוּ | יַמְצִיאוּ | יֻמְצְאוּ | יִתְמַצְּאוּ |
| תְּמֻצֶּאנָה * | תַּמְצֶאנָה * | תֻּמְצֶאנָה * | תִּתְמַצֶּאנָה * |
| תְּמֻצְּאוּ | תַּמְצִיאוּ | תֻּמְצְאוּ | תִּתְמַצְּאוּ |
| תְּמֻצֶּאנָה | תַּמְצֶאנָה | תֻּמְצֶאנָה | תִּתְמַצֶּאנָה |
| נְמֻצָּא | נַמְצִיא | נֻמְצָא | נִתְמַצֵּא |
| | יַמְצֵא | | |
| | יַמְצִיאֵנִי | | |
| מְמֻצָּא | מַמְצִיא | מֻמְצָא | מִתְמַצֵּא |

## P. Verb LAMEDH

| | KAL. | NIPHAL. | PIEL. |
|---|---|---|---|
| **Pret. 3. *m.*** | גָּלָה * | נִגְלָה * | גִּלָּה * |
| **3. *f.*** | גָּלְתָה * | נִגְלְתָה * | גִּלְּתָה * |
| **2. *m.*** | גָּלִיתָ * | נִגְלֵיתָ * | גִּלִּיתָ * |
| **2. *f.*** | גָּלִית | נִגְלֵית | גִּלִּית |
| **1. *c.*** | גָּלִיתִי | נִגְלֵיתִי | גִּלִּיתִי |
| ***Plur.* 3. *c.*** | גָּלוּ * | נִגְלוּ | גִּלּוּ |
| **2. *m.*** | גְּלִיתֶם | נִגְלֵיתֶם | גִּלִּיתֶם |
| **2. *f.*** | גְּלִיתֶן | נִגְלֵיתֶן | גִּלִּיתֶן |
| **1. *c.*** | גָּלִינוּ | נִגְלֵינוּ | גִּלִּינוּ |
| **Inf.** | גְּלוֹת * | הִגָּלוֹת * | גַּלּוֹת * |
| **Inf. *absol.*** | גָּלֹה | נִגְלֹה | גַּלֵּה |
| **Imp. *m.*** | גְּלֵה * | הִגָּלֵה * | גַּלֵּה * |
| ***f.*** | גְּלִי * | הִגָּלִי * | גַּלִּי * |
| ***Plur. m.*** | גְּלוּ | הִגָּלוּ | גַּלּוּ |
| ***f.*** | גְּלֶינָה * | הִגָּלֶינָה * | גַּלֶּינָה * |
| **Fut. 3. *m.*** | יִגְלֶה * | יִגָּלֶה * | יְגַלֶּה * |
| **3. *f.*** | תִּגְלֶה | תִּגָּלֶה | תְּגַלֶּה |
| **2. *m.*** | תִּגְלֶה | תִּגָּלֶה | תְּגַלֶּה |
| **2. *f.*** | תִּגְלִי * | תִּגָּלִי * | תְּגַלִּי * |
| **1. *c.*** | אֶגְלֶה | אֶגָּלֶה | אֲגַלֶּה |
| ***Plur.* 3. *m.*** | יִגְלוּ | יִגָּלוּ | יְגַלּוּ |
| **3. *f.*** | תִּגְלֶינָה * | תִּגָּלֶינָה * | תְּגַלֶּינָה * |
| **2. *m.*** | תִּגְלוּ | תִּגָּלוּ | תְּגַלּוּ |
| **2. *f.*** | תִּגְלֶינָה | תִּגָּלֶינָה | תְּגַלֶּינָה |
| **1. *c.*** | נִגְלֶה | נִגָּלֶה | נְגַלֶּה |
| **Fut. *apoc.*** | יִ֫גֶל * | יִגָּל * | יְגַל * |
| **Fut. *with Suff.*** | יִגְלֵנִי * | | יְגַלֵּנִי * |
| **Part. *act.*** | גֹּלֶה * | נִגְלֶה * | מְגַלֶּה * |
| ***pass.*** | גָּלוּי * | | |

| PUAL. | HIPHIL. | HOPHAL. | HITHPAEL. |
| --- | --- | --- | --- |
| *גֻּלָּה | *הִגְלָה | *הָגְלָה | *הִתְגַּלָּה |
| *גֻּלְּתָה | *הִגְלְתָה | *הָגְלְתָה | *הִתְגַּלְּתָה |
| *גֻּלֵּיתָ | *הִגְלִיתָ | *הָגְלֵיתָ | *הִתְגַּלִּיתָ |
| גֻּלֵּית | הִגְלִית | הָגְלֵית | הִתְגַּלִּית |
| גֻּלֵּיתִי | הִגְלִיתִי | הָגְלֵיתִי | הִתְגַּלִּיתִי |
| גֻּלּוּ | הִגְלוּ | הָגְלוּ | הִתְגַּלּוּ |
| גֻּלֵּיתֶם | הִגְלִיתֶם | הָגְלֵיתֶם | הִתְגַּלִּיתֶם |
| גֻּלֵּיתֶן | הִגְלִיתֶן | הָגְלֵיתֶן | הִתְגַּלִּיתֶן |
| גֻּלֵּינוּ | הִגְלִינוּ | הָגְלֵינוּ | הִתְגַּלִּינוּ |
| *גֻּלּוֹת | *הַגְלוֹת | *הָגְלוֹת | *הִתְגַּלּוֹת |
| *גֻּלֹּה | הַגְלֵה | *הָגְלֵה | הִתְגַּלֵּה |
| wanting | *הַגְלֵה | wanting | *הִתְגַּלֵּה |
| | *הַגְלִי | | הִתְגַּלִּי |
| | הַגְלוּ | | הִתְגַּלּוּ |
| | *הַגְלֶינָה | | *הִתְגַּלֶּינָה |
| *יְגֻלֶּה | *יַגְלֶה | *יָגְלֶה | *יִתְגַּלֶּה |
| תְּגֻלֶּה | תַּגְלֶה | תָּגְלֶה | תִּתְגַּלֶּה |
| תְּגֻלֶּה | תַּגְלֶה | תָּגְלֶה | תִּתְגַּלֶּה |
| *תְּגֻלִּי | *תַּגְלִי | *תָּגְלִי | *תִּתְגַּלִּי |
| אֲגֻלֶּה | אַגְלֶה | אָגְלֶה | אֶתְגַּלֶּה |
| יְגֻלּוּ | יַגְלוּ | יָגְלוּ | יִתְגַּלּוּ |
| *תְּגֻלֶּינָה | *תַּגְלֶינָה | *תָּגְלֶינָה | *תִּתְגַּלֶּינָה |
| תְּגֻלּוּ | תַּגְלוּ | תָּגְלוּ | תִּתְגַּלּוּ |
| תְּגֻלֶּינָה | תַּגְלֶינָה | תָּגְלֶינָה | תִּתְגַּלֶּינָה |
| נְגֻלֶּה | נַגְלֶה | נָגְלֶה | נִתְגַּלֶּה |
| | *יֶגֶל | | *יִתְגַּל |
| | *יַגְלֵנִי | | |
| *מְגֻלֶּה | *מַגְלֶה | *מָגְלֶה | *מִתְגַּלֶּה |

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## ILLUSTRATED OR PARTICULARLY NOTICED.

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### OLD TESTAMENT.

EXODUS.



LEVITICUS.



NUMBERS.



DEUTERONOMY.

## K. Verb Pe Yodh

| | Kal. | | Niphal. |
|---|---|---|---|
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| פ״י (orig. פ״ו). § 68. | | L. Verb prop. PE YODH (פ״י). § 69. | |
|---|---|---|---|
| HIPHIL. | HOPHAL. | KAL. | HIPHIL. |
| *הוֹשִׁיב | *הוּשַׁב | יָטַב | *הֵיטִיב |
| הוֹשִׁיבָה | הוּשְׁבָה | | הֵיטִיבָה |
| הוֹשַׁבְתָּ | הוּשַׁבְתָּ | | הֵיטַבְתָּ |
| הוֹשַׁבְתְּ | הוּשַׁבְתְּ | | הֵיטַבְתְּ |
| הוֹשַׁבְתִּי | הוּשַׁבְתִּי | regular. | הֵיטַבְתִּי |
| הוֹשִׁיבוּ | הוּשְׁבוּ | | הֵיטִיבוּ |
| הוֹשַׁבְתֶּם | הוּשַׁבְתֶּם | | הֵיטַבְתֶּם |
| הוֹשַׁבְתֶּן | הוּשַׁבְתֶּן | | הֵיטַבְתֶּן |
| הוֹשַׁבְנוּ | הוּשַׁבְנוּ | | הֵיטַבְנוּ |
| *הוֹשִׁיב | *הוּשַׁב | יְטֹב | *הֵיטִיב |
| *הוֹשֵׁב, הוֹשִׁיב | | יָטוֹב | *הֵיטֵב |
| *הוֹשֵׁב | wanting | יְטַב | *הֵיטֵב |
| הוֹשִׁיבִי | | יִטְבִי | הֵיטִיבִי |
| הוֹשִׁיבוּ | | יִטְבוּ | הֵיטִיבוּ |
| הוֹשֵׁבְנָה | | יְטַבְנָה | הֵיטֵבְנָה |
| *יוֹשִׁיב | *יוּשַׁב | *יִיטַב | *יֵיטִיב |
| תּוֹשִׁיב | תּוּשַׁב | תִּיטַב | תֵּיטִיב |
| תּוֹשִׁיב | תּוּשַׁב | תִּיטַב | תֵּיטִיב |
| תּוֹשִׁיבִי | תּוּשְׁבִי | תִּיטְבִי | תֵּיטִיבִי |
| אוֹשִׁיב | אוּשַׁב | אִיטַב | אֵיטִיב |
| יוֹשִׁיבוּ | יוּשְׁבוּ | יִיטְבוּ | יֵיטִיבוּ |
| תּוֹשֵׁבְנָה | תּוּשַׁבְנָה | תִּיטַבְנָה | תֵּיטֵבְנָה |
| תּוֹשִׁיבוּ | תּוּשְׁבוּ | תִּיטְבוּ | תֵּיטִיבוּ |
| תּוֹשֵׁבְנָה | תּוּשַׁבְנָה | תִּיטַבְנָה | תֵּיטֵבְנָה |
| נוֹשִׁיב | נוּשַׁב | נִיטַב | נֵיטִיב |
| *יוֹשֵׁב | | | *יֵיטֵב |
| *וַיּוֹשֶׁב | | וַיִּיקֶץ, וַיִּיטַב | |
| *מוֹשִׁיב | *מוּשָׁב | יֹטֵב | מֵיטִיב |
| | | יָטוּב | |

| | KAL. | NIPHAL. | HIPHIL. | HOPHAL. |
|---|---|---|---|---|
| PRET. 3. *m.* | קָם * | נָקוֹם * | הֵקִים * | הוּקַם * |
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| 2. *f.* | קַמְתְּ | נְקוּמוֹת | הֲקִימוֹת | הוּקַמְתְּ |
| 1. *c.* | קַ֫מְתִּי | נְקוּמ֫וֹתִי | הֲקִימ֫וֹתִי | הוּקַ֫מְתִּי |
| *Plur.* 3. *c.* | קָ֫מוּ | נָק֫וֹמוּ | הֵקִ֫ימוּ | הוּקְמוּ |
| 2. *m.* | קַמְתֶּם | נְקוּמוֹתֶם | הֲקִימוֹתֶם | הוּקַמְתֶּם |
| 2. *f.* | קַמְתֶּן | נְקוּמוֹתֶן | הֲקִימוֹתֶן | הוּקַמְתֶּן |
| 1. *c.* | קַ֫מְנוּ | נְקוּמ֫וֹנוּ | הֲקִימ֫וֹנוּ | הוּקַ֫מְנוּ |
| INF. | קוּם * | הִקּוֹם * | הָקִים * | הוּקַם * |
| INF. *absol.* | קוֹם * | הִקּוֹם * | הָקֵים, הָקֵם * | |
| IMP. *m.* | קוּם * | הִקּוֹם * | הָקֵם * | |
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| *f.* | קֹ֫מְנָה * | הִקֹּ֫מְנָה | הָקֵ֫מְנָה | |
| FUT. 3. *m.* | יָקוּם * | יִקּוֹם * | יָקִים * | יוּקַם * |
| 3. *f.* | תָּקוּם | תִּקּוֹם | תָּקִים | תּוּקַם |
| 2. *m.* | תָּקוּם | תִּקּוֹם | תָּקִים | תּוּקַם |
| 2. *f.* | תָּק֫וּמִי * | תִּקּ֫וֹמִי * | תָּקִ֫ימִי | תּוּקְמִי |
| 1. *c.* | אָקוּם | אֶקּוֹם | אָקִים | אוּקַם |
| *Plur.* 3. *m.* | יָק֫וּמוּ | יִקּ֫וֹמוּ | יָקִ֫ימוּ | יוּקְמוּ |
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| 2. *m.* | תָּק֫וּמוּ | תִּקּ֫וֹמוּ | תָּקִ֫ימוּ | תּוּקְמוּ |
| 2. *f.* | תְּקוּמֶ֫ינָה | תִּקֹּ֫מְנָה | תָּקֵ֫מְנָה | תּוּקַ֫מְנָה |
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| FUT. *apoc.* | יָקֹם * | | יָקֵם * | |
| FUT. *with* ו *conv.* | וַיָּקֹם, וַיָּ֫קָם * | | וַיָּ֫קֶם * | |
| FUT. *with Suff.* | יְקוּמֵ֫נִי * | | יְקִימֵ֫נִי * | |
| PART. *act.* | קָם * | נָקוֹם * | מֵקִים * | מוּקָם * |
| *pass.* | קוּם * | | | |

| PILEL. | PULAL. | KAL. | | NIPHAL. |
|---|---|---|---|---|
| * קוֹמֵם | קוֹמַם | * בָּן | * בִּין | *נָבוֹן |
| קוֹמְמָה | קוֹמְמָה | * בָּנָה | * בִּינָה | נָבוֹנָה |
| קוֹמַמְתָּ | קוֹמַמְתָּ | * בַּנְתָּ | * בִּינוֹתָ | נְבוּנוֹתָ |
| קוֹמַמְתְּ | קוֹמַמְתְּ | בַּנְתְּ | בִּינוֹת | נְבוּנוֹת |
| קוֹמַמְתִּי | קוֹמַמְתִּי | בַּנְתִּי | בִּינוֹתִי | נְבוּנוֹתִי |
| קוֹמְמוּ | קוֹמְמוּ | בָּנוּ | בִּינוּ | נָבוֹנוּ |
| קוֹמַמְתֶּם | קוֹמַמְתֶּם | בַּנְתֶּם | בִּינוֹתֶם | נְבוּנוֹתֶם |
| קוֹמַמְתֶּן | קוֹמַמְתֶּן | בַּנְתֶּן | בִּינוֹתֶן | נְבוּנוֹתֶן |
| קוֹמַמְנוּ | קוֹמַמְנוּ | בַּנּוּ | בִּינוֹנוּ | נְבוּנוֹנוּ |
| קוֹמֵם | קוֹמַם | * בִּין | | הִבּוֹן |
| | | * בֹּן | | הִבּוֹן |
| קוֹמֵם | wanting | * בִּין | | הִבּוֹן |
| קוֹמְמִי | | בִּינִי | | as הִקּוֹם |
| קוֹמְמוּ | | בִּינוּ | | |
| קוֹמֵמְנָה | | —— | | |
| יְקוֹמֵם | יְקוֹמַם | * יָבִין | | יִבּוֹן |
| תְּקוֹמֵם | תְּקוֹמַם | תָּבִין | | as יִקּוֹם |
| תְּקוֹמֵם | תְּקוֹמַם | תָּבִין | | |
| תְּקוֹמְמִי | תְּקוֹמְמִי | תָּבִינִי | | |
| אֲקוֹמֵם | אֲקוֹמַם | אָבִין | | |
| יְקוֹמְמוּ | יְקוֹמְמוּ | יָבִינוּ | | |
| תְּקוֹמֵמְנָה | תְּקוֹמַמְנָה | * תְּבִינֶינָה | | |
| תְּקוֹמְמוּ | תְּקוֹמְמוּ | תָּבִינוּ | | |
| תְּקוֹמֵמְנָה | תְּקוֹמַמְנָה | תְּבִינֶינָה | | |
| נְקוֹמֵם | נְקוֹמַם | נָבִין | | |
| | | * יָבֵן | | |
| | | * וַיָּבֶן | | |
| | | * יְבִינֵנִי | | |
| מְקוֹמֵם | מְקוֹמָם | * בָּן | | נָבוֹן |
| | | * בּוֹן | | |

| | KAL. | NIPHAL. | PIEL. |
|---|---|---|---|
| PRET. 3. *m.* | מָצָא * | נִמְצָא * | מִצֵּא |
| 3. *f.* | מָֽצְאָה | נִמְצְאָה | מִצְּאָה |
| 2. *m.* | מָצָאתָ * | נִמְצֵאתָ * | מִצֵּאתָ * |
| 2. *f.* | מָצָאת | נִמְצֵאת | מִצֵּאת |
| 1. *c.* | מָצָאתִי | נִמְצֵאתִי | מִצֵּאתִי |
| *Plur.* 3. *c.* | מָֽצְאוּ | נִמְצְאוּ | מִצְּאוּ |
| 2. *m.* | מְצָאתֶם | נִמְצֵאתֶם | מִצֵּאתֶם |
| 2. *f.* | מְצָאתֶן | נִמְצֵאתֶן | מִצֵּאתֶן |
| 1. *c.* | מָצָאנוּ | נִמְצֵאנוּ | מִצֵּאנוּ |
| INF. | מְצֹא | הִמָּצֵא | מַצֵּא |
| INF. *absol.* | מָצוֹא | נִמְצֹא | מַצֹּא |
| IMP. *m.* | מְצָא * | הִמָּצֵא | מַצֵּא |
| *f.* | מִצְאִי | הִמָּצְאִי | מַצְּאִי |
| *Plur.* *m.* | מִצְאוּ | הִמָּצְאוּ | מַצְּאוּ |
| *f.* | מְצֶאנָה * | הִמָּצֶאנָה * | מַצֶּאנָה * |
| FUT. 3. *m.* | יִמְצָא * | יִמָּצֵא * | יְמַצֵּא |
| 3. *f.* | תִּמְצָא | תִּמָּצֵא | תְּמַצֵּא |
| 2. *m.* | תִּמְצָא | תִּמָּצֵא | תְּמַצֵּא |
| 2. *f.* | תִּמְצְאִי | תִּמָּצְאִי | תְּמַצְּאִי |
| 1. *c.* | אֶמְצָא | אֶמָּצֵא | אֲמַצֵּא |
| *Plur.* 3. *m.* | יִמְצְאוּ | יִמָּצְאוּ | יְמַצְּאוּ |
| 3. *f.* | תִּמְצֶאנָה * | תִּמָּצֶאנָה * | תְּמַצֶּאנָה * |
| 2. *m.* | תִּמְצְאוּ | תִּמָּצְאוּ | תְּמַצְּאוּ |
| 2. *f.* | תִּמְצֶאנָה | תִּמָּצֶאנָה | תְּמַצֶּאנָה |
| 1. *c.* | נִמְצָא | נִמָּצֵא | נְמַצֵּא |
| FUT. *apoc.* (*Jussive*) | | | |
| FUT. *with Suff.* | | | יְמַצְּאֵנִי |
| PART. *act.* | מֹצֵא | נִמְצָא | מְמַצֵּא |
| *pass.* | מָצוּא | | |

| PUAL. | HIPHIL. | HOPHAL. | HITHPAEL. |
|---|---|---|---|
| מֻצָּא * | הִמְצִיא | הָמְצָא * | הִתְמַצֵּא |
| מֻצְּאָה | הִמְצִיאָה | הָמְצְאָה | הִתְמַצְּאָה |
| מֻצֵּאתָ * | הִמְצֵאתָ * | הָמְצֵאתָ * | הִתְמַצֵּאתָ * |
| מֻצֵּאת | הִמְצֵאת | הָמְצֵאת | הִתְמַצֵּאת |
| מֻצֵּאתִי | הִמְצֵאתִי | הָמְצֵאתִי | הִתְמַצֵּאתִי |
| מֻצְּאוּ | הִמְצִיאוּ | הָמְצְאוּ | הִתְמַצְּאוּ |
| מֻצֵּאתֶם | הִמְצֵאתֶם | הָמְצֵאתֶם | הִתְמַצֵּאתֶם |
| מֻצֵּאתֶן | הִמְצֵאתֶן | הָמְצֵאתֶן | הִתְמַצֵּאתֶן |
| מֻצֵּאנוּ | הִמְצֵאנוּ | הָמְצֵאנוּ | הִתְמַצֵּאנוּ |
| מֻצָּא | הַמְצִיא<br>הַמְצֵא | הָמְצָא | הִתְמַצֵּא |
| wanting | הַמְצֵא<br>הַמְצִיאִי<br>הַמְצִיאוּ<br>הַמְצֶאנָה * | wanting | הִתְמַצֵּא<br>הִתְמַצְּאִי<br>הִתְמַצְּאוּ<br>הִתְמַצֶּאנָה * |
| יְמֻצָּא | יַמְצִיא | יָמְצָא | יִתְמַצֵּא |
| תְּמֻצָּא | תַּמְצִיא | תָּמְצָא | תִּתְמַצֵּא |
| תְּמֻצָּא | תַּמְצִיא | תָּמְצָא | תִּתְמַצֵּא |
| תְּמֻצְּאִי | תַּמְצִיאִי | תָּמְצְאִי | תִּתְמַצְּאִי |
| אֲמֻצָּא | אַמְצִיא | אָמְצָא | אֶתְמַצֵּא |
| יְמֻצְּאוּ | יַמְצִיאוּ | יָמְצְאוּ | יִתְמַצְּאוּ |
| תְּמֻצֶּאנָה * | תַּמְצֶאנָה * | תָּמְצֶאנָה * | תִּתְמַצֶּאנָה * |
| תְּמֻצְּאוּ | תַּמְצִיאוּ | תָּמְצְאוּ | תִּתְמַצְּאוּ |
| תְּמֻצֶּאנָה | תַּמְצֶאנָה | תָּמְצֶאנָה | תִּתְמַצֶּאנָה |
| נְמֻצָּא | נַמְצִיא | נָמְצָא | נִתְמַצֵּא |
| | יַמְצֵא | | |
| | יַמְצִיאֵנִי | | |
| מְמֻצָּא | מַמְצִיא | מָמְצָא | מִתְמַצֵּא |

| | KAL. | NIPHAL. | PIEL. |
|---|---|---|---|
| Pret. 3. *m.* | *גָּלָה | *נִגְלָה | *גִּלָּה |
| 3. *f.* | *גָּלְתָה | *נִגְלְתָה | *גִּלְּתָה |
| 2. *m.* | *גָּלִיתָ | *נִגְלֵיתָ | *גִּלִּיתָ |
| 2. *f.* | גָּלִית | נִגְלֵית | גִּלִּית |
| 1. *c.* | גָּלִיתִי | נִגְלֵיתִי | גִּלִּיתִי |
| *Plur.* 3. *c.* | *גָּלוּ | נִגְלוּ | גִּלּוּ |
| 2. *m.* | גְּלִיתֶם | נִגְלֵיתֶם | גִּלִּיתֶם |
| 2. *f.* | גְּלִיתֶן | נִגְלֵיתֶן | גִּלִּיתֶן |
| 1. *c.* | גָּלִינוּ | נִגְלֵינוּ | גִּלִּינוּ |
| Inf. | *גְּלוֹת | *הִגָּלוֹת | *גַּלּוֹת |
| Inf. *absol.* | גָּלֹה | נִגְלֹה | גַּלֹּה |
| Imp. *m.* | *גְּלֵה | *הִגָּלֵה | *גַּלֵּה |
| *f.* | *גְּלִי | *הִגָּלִי | *גַּלִּי |
| *Plur. m.* | גְּלוּ | הִגָּלוּ | גַּלּוּ |
| *f.* | *גְּלֶינָה | *הִגָּלֶינָה | *גַּלֶּינָה |
| Fut. 3. *m.* | *יִגְלֶה | *יִגָּלֶה | *יְגַלֶּה |
| 3. *f.* | תִּגְלֶה | תִּגָּלֶה | תְּגַלֶּה |
| 2. *m.* | תִּגְלֶה | תִּגָּלֶה | תְּגַלֶּה |
| 2. *f.* | *תִּגְלִי | *תִּגָּלִי | *תְּגַלִּי |
| 1. *c.* | אֶגְלֶה | אֶגָּלֶה | אֲגַלֶּה |
| *Plur.* 3. *m.* | יִגְלוּ | יִגָּלוּ | יְגַלּוּ |
| 3. *f.* | *תִּגְלֶינָה | *תִּגָּלֶינָה | *תְּגַלֶּינָה |
| 2. *m.* | תִּגְלוּ | תִּגָּלוּ | תְּגַלּוּ |
| 2. *f.* | תִּגְלֶינָה | תִּגָּלֶינָה | תְּגַלֶּינָה |
| 1. *c.* | נִגְלֶה | נִגָּלֶה | נְגַלֶּה |
| Fut. *apoc.* | *יִגֶל | *יִגָּל | *יְגַל |
| Fut. *with Suff.* | *יִגְלֵנִי | | *יְגַלֵּנִי |
| Part. *act.* | *גֹּלֶה | *נִגְלֶה | *מְגַלֶּה |
| *pass.* | *גָּלוּי | | |

| PUAL. | HIPHIL. | HOPHAL. | HITHPAEL. |
|---|---|---|---|
| *גֻּלָּה | *הִגְלָה | *הָגְלָה | *הִתְגַּלָּה |
| *גֻּלְּתָה | *הִגְלְתָה | *הָגְלְתָה | *הִתְגַּלְּתָה |
| *גֻּלֵּיתָ | *הִגְלֵיתָ | *הָגְלֵיתָ | *הִתְגַּלֵּיתָ |
| גֻּלֵּית | הִגְלִית | הָגְלֵית | הִתְגַּלֵּית |
| גֻּלֵּיתִי | הִגְלֵיתִי | הָגְלֵיתִי | הִתְגַּלֵּיתִי |
| גֻּלּוּ | הִגְלוּ | הָגְלוּ | הִתְגַּלּוּ |
| גֻּלֵּיתֶם | הִגְלֵיתֶם | הָגְלֵיתֶם | הִתְגַּלֵּיתֶם |
| גֻּלֵּיתֶן | הִגְלֵיתֶן | הָגְלֵיתֶן | הִתְגַּלֵּיתֶן |
| גֻּלֵּינוּ | הִגְלֵינוּ | הָגְלֵינוּ | הִתְגַּלֵּינוּ |
| *גֻּלּוֹת | *הַגְלוֹת | *הָגְלוֹת | *הִתְגַּלּוֹת |
| *גֻּלֹּה | הַגְלֵה | *הָגְלֵה | הִתְגַּלֵּה |
| wanting | *הַגְלֵה | wanting | *הִתְגַּלֵּה |
| | *הַגְלִי | | הִתְגַּלִּי |
| | הַגְלוּ | | הִתְגַּלּוּ |
| | *הַגְלֶינָה | | *הִתְגַּלֶּינָה |
| *יְגֻלֶּה | *יַגְלֶה | *יָגְלֶה | *יִתְגַּלֶּה |
| תְּגֻלֶּה | תַּגְלֶה | תָּגְלֶה | תִּתְגַּלֶּה |
| תְּגֻלֶּה | תַּגְלֶה | תָּגְלֶה | תִּתְגַּלֶּה |
| *תְּגֻלִּי | *תַּגְלִי | *תָּגְלִי | *תִּתְגַּלִּי |
| אֲגֻלֶּה | אַגְלֶה | אָגְלֶה | אֶתְגַּלֶּה |
| יְגֻלּוּ | יַגְלוּ | יָגְלוּ | יִתְגַּלּוּ |
| *תְּגֻלֶּינָה | *תַּגְלֶינָה | *תָּגְלֶינָה | *תִּתְגַּלֶּינָה |
| תְּגֻלּוּ | תַּגְלוּ | תָּגְלוּ | תִּתְגַּלּוּ |
| תְּגֻלֶּינָה | תַּגְלֶינָה | תָּגְלֶינָה | תִּתְגַּלֶּינָה |
| נְגֻלֶּה | נַגְלֶה | נָגְלֶה | נִתְגַּלֶּה |
| | *יֶּגֶל | | *יִתְגַּל |
| | *יַגְלֵנִי | | |
| *מְגֻלֶּה | *מַגְלֶה | *מָגְלֶה | *מִתְגַּלֶּה |

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# EXERCISES

IN

# HEBREW GRAMMAR.

# EXERCISES IN HEBREW GRAMMAR

## SECTION I.

### EXERCISES ON THE PRONUNCIATION OF THE CONSONANTS AND VOWELS, AND ON THE MANNER OF WRITING THEM IN CONNEXION.

[§§ 5, 6, 7, 8.]

The student should carefully observe the manner of writing and pronouncing the vowels in connexion with the consonants, as exhibited in the following examples, that he may learn to distinguish to what consonant each vowel in a word belongs.

*** *Every syllable begins with a consonant;* see § 26, 1, where the only exception is given. The *accent* is commonly on the final syllable (§ 15, 2): when it is on the *penult*, this is indicated as in the Grammar (§ 15, Rem. 3).

*a*) Open syllables: מָ *mâ*, מֵ *mē*, מֶ *mê*, מִ *mĭ*, מֹ *mō*, מֻ *mŭ*, לֵ *lē*, לָ *lâ*, נָ *nâ*, נֹ *nō*, נֻ *nŭ*, טֹ *tō*, טֵ *tē*, הָ *hâ*, הִ *hĭ*, צֵ *tsē*, צֻ *tsŭ*, צֹ *tsō*, שֵׁ *shê*, שָׂ *sâ*, וָ *vâ*, זָ *zâ*, זֹ *zō*, רֹ *rō*, יֵ *yē*, יָ *yâ*, סִ *sĭ*, סֹ *sō*, קֵ *qê*, קֻ *qŭ*, בָּ *bâ*, בֹּ *bō*, גֹּ *gō*, דִּ *dĭ*, דֵּ *dê*, כֻּ *kŭ*, כֹּ *kō*, פֵּ *pê*, פֹּ *pō*, תֵּ *tē*, תֹּ *tō*, תִּ *tĭ*.

*b*) Closed syllables; לָם *lâm*, בַּר *băr*, שֶׁם *Shĕm*,

הַד *hădh*, שַׁר *shăr*, סַם *săm*, לִת *lĭth*, לֵק *lēq*, שַׁן *shăn*, קַל *qăl*, יָד *yâdh*, קַץ *qăts*, לֹם *lōm*, טֹם *tōm*, בֹּת *bōth*, אֹן *Nōn*, יֹל *yōl*, קֹל *qōl*, לֹט *lōt*, תֵּן *tēn*, יֵשׁ *yēsh*, יִת *yĭth*, גַּד *gădh*, פֻּל *pŭl*, יֻק *yŭq*, גַו *găv*, גִו *gĭv*, וָו *vâv*.

*c*) Vowels in connexion with their homogeneous vowel-letters (§ 8, 3):* לוֹ *lō*, לוּ *lū*, גֵּי *gē*, לִי *lī*, צֹאן *'tsōn*, קוּם *qūm*, בִּין *bīn*, בֵּין *bēn*, טֵין *tēn*, גֵּי *gē*.

Here the sound of ו and י is not heard separately from that of the preceding vowel, — i. e. they are pronounced as vowels: see § 7, 2. The feeble consonant power of א and ה is also often lost after a vowel (§ 23, 1, 5), like that of the English *h* in *ah*, *oh*. E. g. בָּא *bâ*, בֹּא *bō*, בֵּא *bē*, צָה *tsâ*, פֶּה *pē*, לֹה *lō*, סֵא *sē*, מֶה *mē*: so א (§ 23, Rem. 3) after ו and י when pronounced as vowels; פּוֹא *pō*, שׁוֹא *shō*, נוֹא *nō*, כּוּא *kū*, לוּא *lū*, שִׂיא *sī*, הִיא *hī*, צִיא *tsī*.

*Hholem* is written *over* the consonant to which it belongs (and after which it is pronounced), unless ו or א is the following letter, over which it is then written; as קֹום, *qōm*, לֹוֵת, *lō'-vĕth*, לֹא, *lō*. When it belongs to ל it is commonly written over the following letter; e. g. לֹט, *lōt*; but often as לֹק.—*Shureq* is never written except in the bosom of its homogeneous vowel-letter (וּ).

*d*) Dissyllables: קָטַל *qâ-tăl*, קָטֹל *qâ-tōl*, קֹטֵל *qō-tēl*, גָּזַם *gâ-zăm*, צָבַר *tsâ-bhăr*, צָדַד *tsâ-dhădh*, הָלַל *hâ-lăl*, זָבַד *zâ-bhădh*, זֹאֵב *zō-Nēbh*, הָמַן *hâ-măn*, תֵּרֵד *tē-rēdh*, יֵשֵׁב *yē-shēbh*, שְׁלֵו *shĕ-lēv*, אֹמַר *Nō-măr*, יָכֹל *yâ-khōl*, הָלַם *hâ-lăm*, שָׁלֵם *shâ-lēm*, אֹכֶל *Nō-khĕl*, דָּבָר *dâ-bhâr*, לֵוַי *lē-văy*,† אֹבַל *Nō-bhăl*, קָטֹן *qâ-tōn*. — Examples containing feeble letters sounded as vowels: רָתוֹ *râ-thō*, שָׁנִי *shâ-nī*, שָׁלוֹשׁ *shâ-lōsh*, שָׁלוּת *shâ-lūth*, שָׁלוּ *shâ-lū*, יָשִׁית *yâ-shīth*, מוֹלָל

* Until the student has learned to distinguish cases of quiescence he will be guided by the pronunciation appended to the Heb. form, which contains the English representative of the feeble letter whenever it retains its power as a consonant.

† The consonant sound of *y*.

*mō-lēl*, בֵּיתוֹ *bē-thō*, מוּשִׁי *mū-shī*, יֵין *yēn*, לֵוִי *lē-vī*, לוּלֵי *lū-lē*, בֵּיתִי *bē-thī*, לִינוּ *lī-nū*, וּבֵין *ū-bhēn* (§ 26, 1), לֵאמֹר *lē-mōr*, שָׁנִים *shâ-nīm*, עֵינֵי *yē-nē*.

For explanation of the following examples, see Rems. 2 and 3 under § 8, 2: פֹּשׁ *pōsh*, שֹׂן *sōn*, שֹׁן *shōn*, שֹׁרֶשׁ *shō-rĕsh*, קֹוָו *qō-vâv*, אֹשֶׁר *ℵō-shĕr*, תָּוֹם *tâ-vōm*, וָשֹׁד *vâ-shōdh*.

The student should adopt some pronunciation for those consonants whose original sound is unknown, or for which the English language has no representative. The frequent repetition of the following exercises will aid him in expressing the sounds which he may adopt for these letters.

ח (commonly expressed by strongly rolling the palate): חָ (*hhâ*), חֶ, חֹ (*hhō*), חָל, חֹם, חֵן, חַט; קַח, קֹח, קָח, קָח, חָח, חֹח, חֶח, חָחַח; חֶ, חִ, חֵ, חַל, חִל, יִח, יֶח.

כ (§ 6, No. 3, note): כָ (*khâ*), כֹ, כֶ, כָם, כֹל; הָךְ, הֹךְ, הֶךְ, הוֹךְ, כִ, כֵ, כִת, כַת; לָךְ, לָכֶם, לָכֵם; רַךְ, רֵךְ, רֶךְ.

ג: גָ (*ghâ*), גֹ, גֶ, גָג, נֹג, נָג; רָג, רֶג, רֹג; גֶ, גֵ, גֶג, רֵג, רַג, רֶגֶל, יָגֵל.

ע. Probably the nearest expression of the original sound of this letter, and the one which best exhibits its guttural character, is that given by Gesenius (§ 6, 2). But even the "wholly false Jewish pronunciation *ng*" is preferable to the entire omission of the letter in reading. סֹעַל, זֹעַן, רֹעַל, מֹעַן, נֹעַר, זֹרַע, שֹׁבַע, שְׁמַע; דַּע, דָּעָה (*dâ-yâ*), עַר, עָדָה (*yâ-dhâ*), עֹצֶם, עֲבַד, עֲשֵׂר, עִם, עֹבֶר, עִיט (*yīt*), עִין (*yīn*), עֵת, עֹרֶת, עֹל, עַר.

חַךְ, חָךְ, כַח, כֹח, חָג, חָנַח, כָג, כֹג, כֹנַח, כֹנַח, נָךְ, נָךְ, חֹךְ, חֹג, חֵנֶךְ, נַח, נֶחַח, גֹג, מָגַג, חֹק, חָג, מָחַץ, רָגַע, כֹּחוֹ, נַעַר, עֹבֶר, חָכָם, רַעַךְ, פֶּגַע.

א. A slight appulse of the breath before or after the vowel, according as it stands at the beginning or end of

2

a syllable: in the latter case it is but seldom heard separately from the vowel, and then resembles *h* in *eh!* uttered softly. E. g. מְאֵן *mē-Nēn*, בָּאַשׁ *bâ-Năsh*, פָּאַר *pâ-Năr*; יֶאְסֹר* *yĕN-sōr*, יֶאְטַר *yĕN-tăr*.

ה. The full English *h*. Its sound before a vowel requires no illustration: when uttered after a vowel it has the fullest sound of *h* in *hah! eh!* E. g. יִהְלַב* *yĭh-lăbh*, לֶהְמַר *lĕh-măr*, לֻהְמַת *lŭh-măth*, צָהְרָם *tsâh-râm*.

In regard to ר it may be added, that the proper pronunciation of *r* after a vowel (formed in the throat and the back part of the mouth, without the vibration of the tongue) better expresses the guttural sound of the Hebrew ר than the rolling French or Irish *r*.

Write the following words in Hebrew characters:— *bădh, lēdh, 'âbh,*† *'ōbh, hēl, hīl, hĭv, lēn, lūn, lōn, bōn, băn, bân, "ân,*† *"ēts, pīn, pōts, dōth, lădh, sōn, sūn, shēn, shădh, shībh, shēm, sīn, săv, sĭv, tēn, tōm, tūbh, shōth, shĭth, lōv, rōs, sōr, lōsh, lĭsh, lăsh, tsê-nâ, tsī-thâ, qō-tēl, qâ-tūl, tsă'-yĭth, dâ-bhâr, 'â-bhădh, "ō-shâ, bī-nâ, tsūl, nē-săph, tâ-vōn, nê'-shĕph, sū-sī, sō-tăy, sâ-'ăn, shōdh, shō-'ēs, mo-"ēdh, pâ-năy, pâ-nê-khâ, nō-shēn, bō-răts, bō-râ-tsōn, qō-bhēdh, qō-văz, tsō-'ēm, mâ-thō, tsō-vī, ū-ghăz, hē-vōts, lō-rēsh, sō-tēr, yē-shī, yō-shēbh, qū-mū, pê'-lĕgh, pâ-lăgh, pâ-khăr, pī-thōn, pīq, pī-khōl, pī-nōn, pī-shōn, pī-lê'-ghĕsh, pâ-lăhh, pû-līt, pâ-līl, pâ-năgh, pâ-"ū, pâ-"ăl, pō-"ăl, qă'-yĭts, râ-ghăz, rê'-ghĕl, rê'-văhh, rō-hhăbh, râ-zăhh, râ-khăs, râ-khīl, râ-khăsh.*

*** The student may find it most convenient to omit א and ע in pronunciation, and to make no distinction between ג and גּ, כ and כּ, according to the practice of many teachers. It is desirable, however, to preserve as far as possible those peculiarities in pronuncia-

* One sign, which the learner would not yet understand, is omitted under א and ה.

† In these exercises the sound of א is indicated by the *spiritus lenis* ( ' ), and that of ע by the double *spiritus asper* ( " ), as in the alphabet

tion, which serve to explain the laws of the language. It is important, also, that the language should be addressed to the *ear*, as well as to the eye. It may be added, that the trouble of acquiring the pronunciation of such a language as the Hebrew, is sufficiently rewarded by the knowledge of the powers of the human organs of speech, and the command of his own, which the student thus obtains.

## SECTION II.

### EXERCISES IN SYLLABICATION.

[§§ 9—14. § 15, 1, 2. § 16. § 26.]

As the use of Sheva (§ 10), and the distinction between long and short Qamets (§ 9), depend on the *theory of the syllable* exhibited in § 26, it is found most convenient to present the subjects of these three sections in connexion. The other sections referred to above are to be read with care, in order that the occasional allusions to them may be understood.

### *Use of Sheva* (§ 10).

Sheva (*emptiness, vacancy,*) merely denotes the absence of a vowel, and is written, with the single exception given in § 10, 3, under every vowelless consonant.* Of course it has properly no vocal power. When, however, two consonants precede a vowel, the organs of speech spontaneously supply a slight vowel-sound under the first. Thus in such forms as *ktol, gmul, gthar,* the *k* and *g* are uttered with a very short and slight vowel-sound, *k'tol, g'mol, g'thar.* Sheva, therefore, is vocal (indicating a kind of half-vowel) only when it stands under *the first of two consonants before a vowel.* Accordingly it is silent in, קָ|טַלְ|תָּ *qâ-tăl-tâ*, יִקְ|טֹל *yĭq-tōl*, מִקְ|נֶה *mĭq-nē*, הַקְ|טֵל *hăq-tēl*: and vocal in, קְטֹל *q'tōl*, לְבַד *l'bhădh*, פְּרִי *p'rī*, קָ|טְלוּ *qâ-t'lū*, וַתֵּ|לֶד *v'thē-lēdh.*

* The feeble letters when *pronounced as vowels* of course do not take Sheva.

There is but one case in which the learner finds any difficulty, viz. when simple Sheva occurs *between two vowels* (קְטָלָה, קָטַלְתְּ, קׇמְנָה). In this case, the letter under which it stands might be the final consonant of a closed syllable (silent Sheva), or the initial consonant of the next following syllable (vocal Sheva). Thus נַפְשִׁי might be *năph-shī* or *nă-ph'shī*, קָטְלוּ *qâ-t'lū* or *qât-lū*, קׇמְנָה *qōm-nâ* or *qō-m'nâ*, אֶבְרָה *ℵĕbh-râ* or *ℵê-bh'râ*.

Whether Sheva, in this case, is silent or vocal depends on the *nature of the syllable* as taught in § 26. A vowel sound is naturally prolonged unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). — A syllable closed by a consonant, though its vowel is naturally short, may have a long vowel when the tone causes the voice to dwell upon it.† Accordingly, as a general rule,

Simple Sheva is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel: in all other cases it is vocal. E. g.*

Silent Sheva: דַּךְ *dăkh*, יֵלֵךְ *yē-lēkh*, קָטַלְתְּ *qâ-tălt*, יִרְבְּ *yĭrb*, מַלְכָּה *măl-kâ*, קַחְתֵּךְ *qăhh-tēkh*, מֻקְטָר *mŭq-târ*, עֶרְוַת *ʽĕr-văth*.

קׇמְנָה *qōm-nâ*, תִּקְטֹלְנָה *tĭq-tōl-nâ*, יֵשְׁטְ *yēsht*, נֵרְדְּ, *nērd*, שַׂמְתִּי *sâm-tī*, בִּעַתְתְנִי *bī-ʽ'thâth-nī*, עָשָׂתְנִי *ʽâ-sâth-nī*, אֲכָלַתְנִי *'khâ-lâth-nī*, מַעְלָה *mâʽ-lâ*, יָדַעְתָּ *yâ-dhâʽ-tâ*.

Vocal Sheva: (§ 10, 1, *a*) בְּךָ *b'khâ*, וְלֹא *v'lō*; — 1) נֹתְנָה *nō-th'nâ*, נֵלְכָה *nē-l'khâ*, וּבְנֵי *ū-bh'nē*; — 2)

* The examples which follow are adapted to the treatment of the subject in the Grammar, as well as to the above representation of it, and should be carefully studied with reference to both. — Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables.

† Comp. § 26, 5 & 7, Rem.

תִּדְרְשׁוּ *tĭdh-r'shū,* נִבְקְעוּ *nĭbh-q'ʿū,* מַעֲשְׂרוֹת *măy-s'rōth*; — 3) קִטְּלוּ = קִטְטְלוּ (see § 12, 1, 1) *qĭt-t'lū,* צִוְּךָ (§ 12, 1, note) = צִוְוְךָ *tsĭv-v'khâ.**

The *composite* Shevas are always vocal (§ 10,2†),and of course always stand at the beginning of a syllable. E. g. אֲשֶׁר *א'shĕr,* כַּאֲשֶׁר *kă-א'shĕr,* אֱנוֹשׁ *א'nōsh,* וֶאֱמַץ *vĕ-א'măts,* יַעֲנוּ *yă-y'nū,* עֳבִי *y'bhī,* צִפֳּרִים *tsĭp-p'rīm,* סֻבֳּלוֹ *sŭb-b'lō.*

Exercises on the use of the composite Shevas will be furnished by the paradigms of nouns, of verbs *with gutturals,* &c.

Promiscuous examples: וַיִּפְרְדוּ, נִפְקְחוּ, וְאִשְׁתְּךָ, מִבְּנֵי, יִתְּנוּ *yĭt-t'nū,* מְצַוְּךָ, וְנֶחְמַד, לִפְנֵי, יַחְדָּו, מַעְיְנוֹת, לְמִשְׁפְּחֹת, מֵאַרְצְךָ, קָלְךָ, מִפְּנֵי, בְּתוֹךְ, וּלְכֹל, וְנִקְלָה, יְבָרֶכְךָ, בְּהֶמְתְּךָ, בְּקִרְבְּךָ, יֵדְעוּ, שְׁבוּתְךָ, רַגְלְךָ, נָחְנוּ.

Rem. 1. When *Daghesh f.* is omitted at the end of a syllable (§ 20, 3, *b*, & Rem.) the simple sheva which commences the next following one remains vocal. There is here a sharpening of the preceding short vowel (comp. § 22, 1. § 26, 2, *e*, Rem.), the consonant in which Daghesh is omitted being pronounced rapidly between the two syllables, as if it belonged to both. E. g. הַמְבַקֵּשׁ (for הַמְּבַקֵּשׁ) *hămm'bhăq-qēsh,* הַמְכַסֶּה (for הַמְּכַסֶּה) *hămm'khăs-sē,* הַסְבָנוֹת (for הַסְּבָנוֹת) *hăs's'bhâ-nōth,* הַיְמָנִי (for הַיְּמָנִי) *hăyy'mâ-nī,* לַיְשָׁרִים (for לַיְּשָׁרִים) *lăyy'shâ-rīm,* חַיְתוֹ (for חַיְּתוֹ) *hhăyy'thō,* הַלְלוּ (for הַלְּלוּ) *hăll'lū,* וַיְהִי (for וַיְּהִי) *văyy'hī,* יִשְׂאוּ (for יִשְּׂאוּ) *yĭs's'אū,* הִנְנִי (for הִנְּנִי) *hĭnn'-nī.*

The instances of this omission of *Dagh. f.* will be pointed out until the student learns to distinguish them by his knowledge of forms.

Rem. 2. The exceptions mentioned in § 26, 3, *a — e*, exhibit no essential deviation from the general principle. Thus in the forms given under *a*, יֶרֶב, מֶלֶךְ, for example, are nearly equivalent to *yĭr'bh, mĕl'kh,* the first vowel of which, in rapid pronunciation,

* It will be perceived from the examples, that Nos. 2 and 3 are essentially the same,—Sheva being always vocal in the midst of a word when preceded by another Sheva.

† Comp. § 26, 7, Rem.

strikes the ear nearly as if uttered in a closed syllable. In all the remaining cases, the voice (under the influence of the tone, or of the half-accent Methegh = *bridle*, i. e. *restraint*, *delay*, § 16, 2) dwells upon the vowel, so that, — though not strictly long, — it may properly stand in an open syllable.

Rem. 3. It should be added, that a short vowel may also stand in an open syllable followed by the same vowel, viz. when the latter, in the course of inflexion, takes the place of the corresponding composite Sheva; see § 28, 1, 3. In this case, also, it has the support of Methegh. Exs. נֶעֶמְדָה *nĕ-yĕm-dhâ* (for נֶעֶמְדָה), יַעַמְדוּ *yă-yăm-dhŭ* (for יַעֲמְדוּ), נַעַלְךָ *nă-yăl-khâ* (for נַעֲלְךָ).

## *Qamets-Hhatuph* (§ 9).

Qamets-Hhatuph ָ = *ŏ*, like the other short vowels stands properly in a closed syllable: but it may also, like them, stand in an open syllable followed by the corresponding composite Sheva ( ֳ ), or by another short *o* (see Rem. 3 above) which, in the course of inflexion, has taken the place of the composite Sheva. In both cases it has, like the other short vowels, the support of Methegh. Exs. אָהֳלִי *אŏ-h'lī*, מָחֳרָת *mŏ-hh'râth*, בָּחֳרִי *bŏ-hh'rī*, פָּעָלְךָ (for פָּעָלְךָ) *pŏ-yŏl-khâ*, תָּעָמְדִי (for תָּעֳמְדִי) *tŏ-yŏm-dhī*, קָטָבְךָ (for קָטֶבְךָ) *qŏ-tŏbh-khâ*, תָּעָבְדֵם (for תָּעֳבְדֵם) *tŏ-yŏbh-dhēm*.

In regard to the means of *distinguishing* short from long Qamets, it is sufficient to observe here, that the figure ָ is invariably short *o* only in a *closed unaccented syllable*; and that whether it stands in such a syllable is determined *by the punctuation* only in the following cases, viz. *a*) when it stands next before the tone-syllable, and is followed by simple Sheva without a Methegh intervening; for in this case long Qamets is invariably followed by Methegh (§ 16, 2, *a**); e. g. אָכְלָה,

* The distinction here made is not affected by single instances of the irregular or erroneous application of Methegh; as קָרְבָּן *qŏr-bân*, שָׁמְרָה *shŏm-râ*, דָּרְבָן *dŏr-bân*, דָּלְיָו *dŏl-yâv*.

*ℵŏkh-lâ,* (but with Methegh אָכְלָה, *ℵâ-kh'lâ*): *b*) when it stands in an unaccented syllable, and is followed by *Dagh. f.*; e. g. חָנֵּנִי (for חָנְנֵנִי): *c*) in a final closed syllable without the tone; e. g. וַיָּקָם, *văy-yâ-qŏm.*

The student should therefore confine his attention to these cases, until he can distinguish the quantity of Qamets by his knowledge of forms. It is generally long: and the occasional examples in which it is short will be pointed out in the Exercises and Reading Lessons. It would be better to make no reference to Methegh, as a means of ascertaining the quantity of this sign, except in the case marked *a.*

## SECTION III.

### DOUBLING OF CONSONANTS. ASPIRATION OF THE MUTES.

[§§ 20, 21.]

*Distinction of Daghesh forte and Daghesh lene.*

It will be perceived, by comparing the two sections, that *Daghesh forte is always preceded immediately by a vowel, which is never the case with Daghesh lene.*

Exs. *Dagh. f.*: יְדַבֵּר *y'dhăb-bēr,* מִשָּׁם *mĭsh-shâm,* יִקַּח *yĭq-qăhh,* אַתָּה *ℵăt-tâ,* צִוָּה *tsĭv-vâ,* שַׁדַּי *shăd-dăy,* מִבֵּין *mĭb-bēn.*

*Dagh. l.*: יַשְׁכֵּם *yăsh-kēm,* יִזְבַּח *yĭz-băhh,* גְּשׁוּ *g'shū,* תִּרְגְּזוּ *tĭr-g'zū.*

Promiscuous examples. וַתִּשְׁכַּב, כַּפֵּי, יִתְפַּלֵּל, יָדַעְתִּי, הַדָּבָר, נִשְׁבַּעְתִּי, תַּחַת, וַיִּגְמַל, יִגְדַּל, שֶׁם־בְּנוֹ, דִּבֵּר, הִתְבָּרְכוּ, כַּדָּהּ (§ 14, 1), אִתָּךְ, וַיֵּבְךְּ.

*Use of Daghesh lene* (§ 21).

The learner will observe, that the hard sound of the letters בּ, גּ, דּ, כּ, פּ, תּ, is the original one, (i. e. they are properly *Mutes*), and that it is the intermingling of a preceding vowel-sound which produces the softer or

aspirated pronunciation. By comparing Nos. 1 and 2 of § 21, he will perceive that the statements which they contain may be briefly expressed thus: *these letters take Daghesh lene except when preceded by a vowel or a vocal Sheva.*

A vowel in which one of the *feeble letters* quiesces (the vowel-sound alone being heard in this case) of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one, — the two words being uttered in so close connexion that the effect is the same as if they were but one. E. g. דִּבְרֵי בְנֵי, Gen. 31: 1, *words of the sons of* —; יְהִי כִדְבָרֶךָ, Gen. 30: 34, *be it according to thy word*; [for the omission of *Dagh. l.* in כ (כִּדְבָרֶךָ, composed of דְּבָרֶךָ and כְּ), see § 21, *Exceptions, a*]; וְיָלְדוּ כָל־הַצֹּאן, Gen. 31: 8, *and all the flock bare* —: הוֹצִיאוּ כָל־אִישׁ, Gen. 45: 1, *put forth every man.* — Sometimes, however, the two words are so separated in pronunciation (the former standing at the end of a clause,* as indicated by one of the distinctive accents, § 21, 1. § 15, 3) that the closing vowel-sound of the first does not affect the pronunciation of the following mute. E. g. וַיְהִי כַּאֲשֶׁר (: § 15, *A*, Class II, 6), Judg. 11: 5, *it happened, when*; וַיְהִי בְּעֵת, (ibid. 7), Gen. 38: 27, *it happened, at the time* —; שַׁלְּחֵנִי כִּי, Gen. 32: 27, *let me go, for* —; גְּבִיעִי גְּבִיעַ הַכֶּסֶף (Class IV, 19), Gen. 44: 2, *my cup, the silver cup*; וַאֲנִי בְּבֹאִי (Class IV 20), Gen. 48: 7, *and as for me, when I came.*

Promiscuous examples: בְּכוֹכְבֵי, בֵּתוֹ, מִשְׁפְּחֹת, נִבְרְכוּ, וַיִּגְּשׁוּ, הִתְאַפֵּק, וַיִּזְבַּח, בְּעִירְכֶם, הָעֲצַבִּים, וַיִּתֵּן, יְדַעְתֶּם, וַיַּגִּידוּ, וּבָאתֶם, מְכַרְתֶּם.

* i. e. of a division of the verse *in reading*; but these divisions are often made by the accents without regard to the sense.

*Daghesh f. Euphonic* (§ 20, 2) will be pointed out as it occurs, in the Reading Lessons, and the student will soon learn to distinguish it.

## SECTION IV.

### QUIESCENCE OF THE FEEBLE LETTERS.

[§§ 23. 24.]

The vowel-letters ו and י,* when they are said to quiesce, are properly *sounded as vowels* (§ 7, 2. § 8, 3). Of a different nature is the quiescence of ה and א: the former represents no vowel sound, the latter only that of long *a*, for which, however, it is very rarely written (§ 7, 2. § 8, 3, and § 23, 4, Rem. 1). These two letters are lost to the ear, when preceded by a vowel, merely in consequence of the feebleness of their sound.† Hence (with the single exception of א used for long *a*,) they are not treated as *homogeneous* with the vowel in which they quiesce (§ 8, 3), or as rendering it immutable (§ 25, 2). — But the two cases may properly be treated together, as, in both, the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and instances of quiescence are distinguished by the same rule.

For convenient reference, we present at one view the feeble letters in connexion with the vowels in which they quiesce.

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* The sound of ו is more nearly represented by *w* (better still by the German *w*) than by *v*; but the latter is employed for representing the consonant power of ו, on account of the difficulty of making our *w* heard as a consonant after a vowel. The readiness with which ו dissolves, as it were, or melts into a vowel, will appear if we give it the sound of *w* as heard in *water*, in the examples לַו, לָו (§ 24, 2, *b*), קָו. — The sound of י flows into a vowel with equal facility, as may be seen by pronouncing it as the consonant *y* in דֵּי, דִּי. — In the loss of the original consonant power of these letters at the *end* of a syllable, the English and Hebrew exhibit the same analogy, except that in the former it is universal.

† Compare *h* in *eh! hah!* where final *h* is sounded, and in *ah, oh*, where it is lost to the ear.

א in all the vowels (§ 23, 1); בֹּא *bō*, צָא *tsâ*, נֵא *nē*, פֵּא *pē*, רִא *rī*, לָא *lă* (§ 24, 2, *fine*), פֻּא *pū*, פּוֹא *pō*, שִׁיא *shī*, כּוּא *kū*, § 23, 4, Rem. 3.

| | | | | |
|---|---|---|---|---|
| ה in | Hholem, | לֹה | *lō* | § 23, 3 and 5, Rem. |
| | Qamets, | מָה | *mâ* | |
| | Seghol, | מֶה | *mē* | |
| | Tseri, | לֵה | *lē* | |
| ו in | Hholem, | לוֹ | *lō* | § 8, 3. |
| | Shureq, | לוּ | *lū* | |
| י in | Hhireq, | לִי | *lī* | § 8, 3. |
| | Tseri, | גֵּי | *gē* | |
| | Seghol, | הֶי | *hē* | |

The following rule will enable the pupil to determine *by the punctuation* when these letters quiesce, and when they retain their power as consonants.

*The feeble letters are to be regarded as quiescent when they have no vowel or Sheva, and also, at the end of a word, when they are preceded by vowels in which they are accustomed to quiesce.*

This rule is founded on the principle (§ 10, 1, 3) that every consonant must have either a vowel or a Sheva: when the feeble letter stands at the end of a word, where Sheva is not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (הּ, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: יִיטַב *yī-tăbh*, בְּרִית *b'rīth*, מֵיטָב *mē-tâbh*, בֵּית *bēth*, יָמֶיהָ *yâ-mē-hâ*, יֹאכַל *yō-khēl*, צֹאן *tsōn*, כֹּה *kō*, צֵאת *tsēth*, דִּבְרֵי *dĭbh-rē*, רָאשׁ *râsh*, פֻּארָה *pū-râ*, בֵּרִי *bē-rī*, לֹא *lō*, שָׂא *sâ*, צֵא *tsē*, רִאשׁוֹן *rī-shōn*, לוּא *lū*, בְּרִיא *b'rī*, לַאדֹנִי *lă-dhō-nī* (§ 24, 2, *fine*), לוֹ *lō*, לִי *lī*, גּוֹלֶה *gō-lē*.

Compare the punctuation of these letters in the following examples, in which they retain their power as consonants: הֵם *hēm*, יֶאְטַב *yĕא-tăbh*, יֶאֱסֹף *yĕ-א'sōph*, וְאֹת *v'אōth*, יֶהְדֹּף *yĕh-dōph*, יַהֲרֹג *yă-h'rōgh*, אֱכֹל *א'khōl*, וָו *vâv*, דַּי *dăy*, יָהּ *yâh*.

Point out in the following examples the instances in which these letters quiesce, and those in which they retain their power as consonants, and give the pronunciation of the words: דָוֶה, מָרֶו, עֲוֹלָה, וֵאלֹהִים, יִצְאוּ, שָׁכְוִי, אַיֵּה, גְּאוּת, שַׁו, הָתָיו, גֵּו, לָוֶה, עֵינָה, אָוַת, וְאֹתוֹ, וְעָבְיוֹ, אַי, קָצוּ, סְתָו, לַיְלָה, דְּוַי, גֵּאָה, גָּלוּי, וְנוֹאשׁ, גֵּיאוֹתֶיךָ, אֵיפוֹא, אֵי, וַיֹּאמְרוּ, לָוְיָה, קָו, וְקֹנִי, (ֹ = ŏ), בְּאשׁ, וַיְצַוּוּ, וַיְקִי, אֲדֹנָיְהוּ, וּבְלוֹיָא, אוֹ, אָו, וַיָּבֹאוּ, וִיהִי, תְּאוֹ, שְׂנִיאָה, בָּאשׁוֹ (ֹ = ŏ).

The principles which regulate the quiescence of the *Ehevi* (אֶהֱוִי) are very fully illustrated by the examples given in the Grammar (§ 24): exercises for practice in the application of them will be furnished by the inflexion of some of the irregular verbs.

*_* *Otium of the Ehevi.* The term *otiant* has been applied to א, in some instances in which it is preceded by a consonant with silent sheva: e. g. חֵטְא, וַיַּרְא, שָׁוְא, צַוָּארֵי, where the feeble sound of א was lost in pronunciation, — at least the authors of the vowel-system have indicated this, by leaving it without punctuation. Compare, however, § 28, 4, note †. — With these instances of א *otiant* are sometimes classed the few examples of י preceded by a consonant with silent Sheva: as אַתְּי, דִּבַּרְתְּי. But the cases are different, — the latter having the pointing of other forms without י (אַתְּ, דִּבַּרְתְּ), their proper punctuation being אַתִּי, דִּבַּרְתִּי. Yodh is arbitrarily passed over in pronunciation in the plural suffix ָיו, which is sounded *âv* (§ 8, 4). — *He* has also been represented as otiant before *Dagh. f. conjunctive*, in such forms as מַה־זֶּה for מָה זֶה, מַה־לְּךָ: but ה is quiescent here, and this case belongs to § 27, 1.

*Note.* The vowel-letters (ו, י, and א when sounded as long *a*), "written *in the line* as real letters" (§ 1, 5), are original and essential elements of the words to which they belong: hence the vowel-signs written in connexion with them (merely as representatives of the different vowel-sounds into which these feeble letters naturally flow (§ 8, 3) ) are also essential elements of the word, and of course, whether written fully or defectively, are *immutable* (§ 25, 1, 2). This, however, does not prevent the occasional, though very rare, exchange of one representative of the same vowel-letter for another; as, of י (defectively written ..) for י., of ו (defectively written ֻ § 9, Rem. 9) for וּ: see § 27, Rem. 1. — Analogous to this is the other case in which a vowel becomes essentially immutable; see § 25, 4.

## SECTION V.

### CHANGES OF VOWELS; RISE OF NEW VOWELS AND SYLLABLES.

[§§ 25, 27, 28, 29.]

### I. *Changes of Vowels.* (§§ 25, 27.)

From a comparison of nos. 1, 2, 3, of § 27, the student will perceive that a vowel,

*a*) ***is exchanged for the kindred short vowel***, when it loses the tone in a closed syllable (comp. § 26, 5);

*b*) ***is exchanged for the kindred long vowel***, when the syllable in which it stands is changed from a closed to an open one (comp. § 26, 3);

*c*) ***falls away***, when the tone is thrown forward.

In applying the rules given in § 27, it should be observed that in some cases, when an addition is made to a word, the principles of syllabication allow of more than one change in its form. Thus,

1. The addition may begin with a vowel-sound (as ָה, ִי.) and be appended to a word ending with a consonant (e. g. קָטַל, שֵׁב, עוֹלָם): the final consonant of the latter must, in this case, be united in a syllable with the initial vowel of the former (as ־לָה, ־בִי, ־מִי), because a syllable cannot begin with a vowel (§ 26, 1). The preceding vowel, when the tone is thus thrown forward, and the support of the consonant which closed the syllable is removed, must either be passed over so slightly as to be heard only as a half-vowel or vocal Sheva (קָטַל, (ָה) קָטְלָה; שֵׁב, (ִי) שְׁבִי),—or be dwelt upon with the full long sound required in an open syllable. The most perfect amalgamation is effected by the former method, and hence it is found in the inflexion of verbs by person, gender, and number. The other method is most commonly used in connecting the suffix pronouns with nouns and verbs, where, from the nature of the case, a less perfect amalgamation is

required than in the inflexion of the verb by persons, &c. E. g. (in the inflexion of verbs) קָטַל, (ה ָ) קָטְלָה; יִקְטֹל, (וּ) יִקְטְלוּ; קְטֹל, (י ִ) קִטְלִי): (in the union of suffix pronouns with nouns and verbs) עוֹלָם, (י ִ) עוֹלָמִי; יִקַּח, (ם ֵ) יִקָּחֵם.

2. An addition beginning with a *consonant* (as תָּ, תֶּם) may be made to a word ending with a consonant. The final vowel is then treated according to the principles contained in § 26, 5. Hence,

(1). When the tone is not thrown forward, the final syllable suffers no change. E. g. קְטֹל, (נָה) קְטֹלְנָה; קַטֵּל, קַטֵּלְנָה; יָגֹר, (נוּ) יָגֹרְנוּ.

(2). When the tone is thrown forward,

*a*) The final syllable, if its vowel is short, remains unchanged. E. g. קָטַל, (תֶּם) קְטַלְתֶּם; (כֶם) קְטַלְכֶם.

*b*) If the final vowel is *long* and *unchangeable*, the closing consonant must be united with the accessory syllable (since a long vowel cannot stand in a closed syllable without the tone), and of course must take a vocal Sheva. E. g. סוּס, (ךָ) סוּ|סְךָ; בַּיִת, בֵּי|תְךָ; שְׁפוֹט, (כֶם) שְׁפוֹ|טְכֶם.

*c*) If the final vowel is long and *changeable*, the original division of syllables is usually retained, and the vowel, standing in a closed syllable without the tone, is exchanged for the kindred short one (§ 26, 5). E. g. עוֹלָם, (כֶם) עוֹלַמְ|כֶם; שֵׁם, שִׁמְ|כֶם; קָטֵל, (ךָ) קְטֶלְ|ךָ; קְטֹל, קָטָלְ|ךָ (first ָ = ŏ); יָגֹר, (תֶּם) יְגָרְ|תֶּם (ָ = ŏ); קֹבֶץ, (ךָ) קִבְצְ|ךָ; רַחֵם, (כֶם) רַחֶמְ|כֶם; מְקַלֵּל, (ךָ) מְקַלֶּלְ|ךָ. — Here also, as in the preceding case, the final consonant might unite itself with the accessory syllable, and leave the preceding long vowel to stand in an open syllable (as דָּבָר, (ךָ) דְּבָ|רְךָ; עֵץ, (ךָ) עֵ|צְךָ; אָהֵב, אֲהֵ|בְךָ); but this is rarely done.

3. When an addition is made to a word ending with two consonants, the second of the two is united with

the accessory vowel or syllable; the pronunciation of two consonants after a vowel occasioning a harshness which is avoided where it is practicable, and hence occurs only at the end of words: compare § 26, 7. E. g. סִפְּ|רְךָ, סֵפֶר; מַלְ|כְּכֶם (כֶם), מֶלֶךְ; כַּרְ|מְךָ (ךָ), כֶּרֶם.

II. *Rise of new Vowels and Syllables.* (§ 28.)

Three consonants may, in the course of inflexion, come before a vowel (§ 28, 1),

1. When a consonant without a vowel is prefixed to a word whose initial consonant is also destitute of a vowel: e. g. when לְ, בְּ, כְּ, הֲ, אֱ, וְ, יְ, &c., are prefixed to such forms as שְׁמִי (לְשְׁמִי, &c.), קְטֹל, עֲבֹר, עֱנִי, אֱכֹל. Write, with the proper pointing, לְ, בְּ, כְּ, וְ, before שְׁמִי, עֲבֹר; יְ, נְ, אֱ, before קְטֹל; וְ before אֱכֹל, עֲשֵׂה; בְּ before אֱכֹל, עֱנִי, אֲשֶׁר.

2. When a vowel, preceded by two consonants, falls away on account of some accession at the end, which causes the tone to be thrown forward one syllable (§ 27, 3, *b*): e. g. קְטֹל, (.י) קְטֹלִי; וְזעק, (וּ) וְזָעֲקוּ (§ 22, 3); גְעֱמַר, (ָה) גְעֱמְרָה; שְׁאַל, (.י) שְׁאֲלִי; תְּעֱזֹב, (ַנִי) תַּעֲזְבֵנִי; חֱלִי, (וֹ) חֱלְיוֹ; תַּעֲבֹר (ֹ = ŏ), (ֵם) תַּעֲבְרֵם: supply the proper punctuation in each of these examples.

3. When the tone is thrown forward two syllables (§ 27, 3, *). Give the proper pointing to the following examples: זָקֵן, (with the plural ending .ים) זְקֵנִים, § 27, 3, *a*, (with the tone again thrown forward upon the suffix כֶם, amalgamated with the plural ending so as to form the two syllables (ֵיכֶם) זְקֵנֵיכֶם; אֱנֹשׁ, (ֵיהֶן) אֲנְשֵׁיהֶן; אֹשֶׁר, (ֵיכֶם) אֲשְׁרֵיכֶם; כָּנָף, (ֵיהֶם) כְּנְפֵיהֶם (hence כַּנְפֵיהֶם with ַ in place of ְ as in a few other cases.)

* The *ult.* and *penult.* vowels having fallen away, a helping vowel is supplied in place of the first. This is Gesenius' explanation, and obviously a more simple and natural one than that given by Rödiger, *loc. cit.* For a still better one, see page 30, Note †.

## SECTION VI.

### PROMISCUOUS EXERCISES FOR REVIEW OF THE PRECEDING SECTIONS.

Point out in the following words,

1. The division of syllables (distinguishing open and closed syllables, silent and vocal Sheva);

2. Instances in which the *feeble letters* quiesce, and those in which they retain their power as consonants;

3. Examples of *Dagh. f.* and of *Dagh. l.* (giving the reason for the insertion or omission of the latter), of *Pattahh furtive*, and of *Mappiq*.

4. Substitute a *guttural* in place of the letters enclosed between perpendicular lines, and supply the proper punctuation.

מִשְׁלָח, מַצֶּבֶת, פִּשְׁתָּה, מַעֲבֶה, כְּתֹנֶת, מַרְאָה, מוֹשָׁב,
כִּי־בָעֲרָה, וַתִּשָּׁקַע, בִּקְצֵה, בּוֹדָאם, יְרִיבַי, מַעְיָן, מִזְבֵּחַ,
כִּי־יִבְכּוּ, יְ|קַ|וּוּ, לַאֲבֹתָיו, נִשְׁבַּעְתָּ, לְעַבְדְּךָ, וּבְרֶדֶת, וַיִּבְכּוּ,
קֵדְמָה (composed of ה ָ and קֶדֶם), לְמִשְׁפְּחֹתָם, שְׂאוּ, וַיְדַבֵּר, מַ|דַּ|ן׳,
עֻלּוֹ, מִ|דַּ|י, הִתְאַוּוּ, וְעָבִיו (§ 9,)
לֵילָה (לַיִל and ה ָ), לַיְלָה, וּרְאִיתֶם, נ|קַ|בוּ, בְּמִדְבַּר
(§ 29, 4, a), אִיּוֹ, לִבְנֵי בִנְיָמִן, וַיִּפָּקְדֵם, קַוֵּה, כִּלּוּ, וַ|יִּ|ן,
מְשַׁלֵּחַ, וְהִתְוַדּוּ, מִ|מֶּ|נּוּ, פִּנָּה, עֹשֶׂה, וָאֶגְדַּע, בְּחֶלָה,
בִּבְכִי (בְּכִי with prefix בְּ, § 21, Except. a), יְגַלְּחֻנוּ, יָמֵי, וְלֻקְּטוּ, בְּאָזְנֵי, וַיִּתְפַּלֵּל, עֹנָה,
וְהָיוּ כְגִבֹּרִים, יָמַי,
הִתְמַהְמָהְנוּ, הֲיָדוּעַ, יָבֹא, וְנִזְרְעָה, אָהֳלוֹ (ָ = ŏ),
אֲכָלָתְהוּ, מְלֹאת, וּבַיּוֹם, קָרְבָּנָם, וַ|יְ|וֹצֵא, כְּשָׁמְעוֹ, מְאוּמָה,
וַיִּבְךְּ, לְבִלְתִּי, אַרְצָה (אֶרֶץ and ה ָ), אָרְצָה (§ 29, 4, a).

For a further review of these principles, the First Lessons in Translating may be used as exercises in reading.

Give the reason for the changes (or for retaining the original form) in the following exercises, and supply the

proper punctuation where it is omitted. A perpendicular line marks a division of syllables.

שָׁדַי, שַׁד; לְכִי, לֵךְ; יְשַׁלְּחוּ, יְשַׁלַּח; יְרָדִים, יֵרֵד;
יִתְּנֶ֫לוֹ, יִתֵּן; כֻּלָּם, כֹּל; עִמִּי, עִם; יָרֵב, יָרֹב; יִקְחֶה, יִקַּח;
שְׂעָרוֹ, שֵׂעָר; (§ 21, 2) אִשְׁתּוֹ, אֵשֶׁת; יִקְטָלְ|ךָ, יִקְטֹל;
אָתוֹן, שֵׁם־בְּנוֹ, שֵׁם; אֹיִבְ|ךָ, אֹיֵב; חֻקּוֹ, חֹק; וַיֵּלֶךְ, יֵלֵךְ;
יְשַׁדֵּם, יָשֹׁד; נוֹלַד־לוֹ, נוֹלַד; צְפֹנָה, צָפוֹן; אֲתֹנוֹת;
וְעָקָה, וָעַק; חִכּוֹ, חֵךְ; (§ 21, Exc. *c*) בְּקִרְבְּכֶם, בֹּקֶר,
לֶדֶת, נִצְּתִי; (§ 28, 4, compared with § 22, 2, *a*), נֵצַח
(.י) לִדְ|תִּי (§ 28, 4); מְחָרֶן (for מְחַרְרֶן); בֵּרַךְ (for
כְּבֵרַךְ); אֵם, אִמְּךָ; הַבֵּט, הַבֶּט־נָא (§ 25, 3); יָדְךָ,
מֵחָלָב (ן and מִן); וַאֲנִי (אֲנִי and וְ); כִּתְמוֹל (תְּמוֹל and כְּ); יָדְךָ;
(for מִחָלָב); יָקִים, יְקִימֶנּוּ; כָּבֹד, כְּבוֹדִי; בְּיָמַי (יָמַי and
בְּ), § 24, 1, *a*; גֹּשֶׁן, (ה ָ) גִּשְׁנָה (§ 28, 4); וְעֵצִי (עֵצִי
and וְ); זֶרַע, (כֶם) זַרְעֲכֶם; קֶרֶב, (ךָ) קִרְבְּךָ; דְּבַשׁ,
(.י) דִּבְ|שִׁי; כֹּפֶר, (.י) כָּפְרִי; (ךָ) כָּפְרְךָ; קֹדֶשׁ, (וֹ)
קָדְשׁוֹ; אַיִל, אֵילִ; עָנִי, (ךָ.) עָנְיֵךְ; נָאצוּ, נְאָצוּ.

## SECTION VII.

[§§ 30—37.]

### INFLEXION OF THE VERB.

[§§ 38—53.]

The *sufformatives* employed in the inflexion of the Præt., Imp., and Fut., and the *præformatives* of the Fut. (§ 44, 1. § 47, 1, 2), are the same in all the conjugations, and are presented in the following table, which contains also references for explanation of the variations from the several ground-forms.

*Præt.* 3 *m.* קָטַל
3 *f.* —ָה § 27, 3, *b*, Sect. V. I, 1.
2 *m.* —ְתָּ Sect. V, I, 2, (1). ⎫ *Piel* ⎫ *Hiph.*
2 *f.* —ְתְּ (ib.) ⎬ § 51, 1. ⎬ § 52, 1.
1. —ְתִּי (ib.) ⎭
*Plur.* 3. —וּ (as 3 *f.*)
2 *m.* —ְתֶּם § 27, 3, *a*, Sect. V, I, 2, (2), *a.* ⎫
2 *f.* —ְתֶּן (ib.) ⎬ ibid. ⎬ ibid.
1. —ְנוּ (as 2 *m. sing.*) ⎭
*Imp.* *m.* קְטֹל
*f.* —ִי קִטְלִי ⎫ § 27, 3, *b*, Sect. V.,
*Plur.* *m.* —וּ קִטְלוּ ⎭ I, 1. & II, 2. § 28, 1
*f.* —ְנָה Sect. V, I, 2, 1. ⎧ Niph. יְהִקָּטֵל* ⎫
*Fut.* 3 *m.* יִ— ⎫ Sect. V, II, 1. ⎨ Hiph. יְהַקְטִיל ⎬ § 19, 3, *b*
3 *f.* תִּ— ⎬ § 28, 1. ⎨ Hoph. יְהָקְטַל ⎬
2 *m.* תִּ— ⎭ ⎩ Hithp. יְהִתְקַטֵּל ⎭
2 *f.* תִּ—ִי (as *Imp. Sing. f.*)
1. אֶ—
*Plur.* 3 *m.* יִ—וּ
3 *f.* תִּ—ְנָה (as *Imp. pl. f.*)
2 *m.* תִּ—וּ
2 *f.* תִּ—ְנָה
1. נִ— (*as sing.* 3 *m.*)

It is at least natural for the voice to dwell less upon a long vowel in a *penult* than in a *final* tone-syllable. On this principle might be explained the transition (under the influence of the tone) from ִי to the shorter vowel ַ (Compare § 27, Rem. 1) in *Hiph. Fut.* as well as that from ִי to ַ in *Hiph. Præt.*, and from ֵ to ַ in the *Præt.* of the Verb mid. *E*, and of *Piel*, — Pattahh having, in the formation of the verb, arbitrarily come in place of ִי and ֵ merely as a shorter vowel-sound.

When the forms of the Regular Verb have been made familiar, the student should go through the other paradigms †

* If the first syllable is pronounced rapidly, it will be perceived that the slight sound of *He* is easily lost to the ear.

† Except Paradigms *F*, *L*, *M*, and *O*, which must be explained chiefly from the section placed at the head of each.

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(in connexion with the section referred to at the head of each) and give the reason for every deviation from the general form given in Parad. *B*. E. g. *Inf. const. Niph.* הִקָּטֵל; Parad. *D* (§ 22, 1. § 27, 2, *b*), Parad. *I* (ibid.): *Præt.* 3 *m. Niph.*, *Hiph.*, and *Hoph.*, נִקְטַל, הִקְטִיל, הָקְטַל; Parad. *D* (§ 22, 3, Rem. 2, *b*); Parad. *H* (§ 19, 2; *a*, 20, 1, *b*, for *Hoph.* comp. § 52, Rem. 9); Parad. *K* (§ 24, 1, *a*, and 2, *b*, compared with § 68, 2); Parad. *L* (§ 24, 2, *b*. § 69, 1); Parad. *O* (§ 27, 2, *c*). — *Imp. Kal*, קְטֹל, כְּבַד (§ 46, 1. Rem. 1); Parad. *H* (§ 19, 3, *a*); Parad. *K* (ibid.); Parad. *O* (§ 27, 2, *c*). — *Fut. Kal*, יִקְטֹל, יִכְבַּד; Parad. *D* (§ 22, 3. § 28, 2); Parad. *H* (§ 19, 2, *a*, 20, 1, *b*); Parad. *I* (§ 67, 1, ——); Parad. *K* (§ 68, 1); Parad. *L* (§ 24, 2, *a*).

After he has thus made the structure of these paradigms familiar, he will be able to recognise their forms when pointed out in the subsequent exercises. They may in this way be gradually impressed upon the memory, — or a paradigm, or part of one, may be learned as a daily exercise.

In making the forms of the Verb familiar, care should be taken that the English expression for a tense, person, &c. may suggest the corresponding one in Hebrew. To the following exercises, which are given as a specimen, others should be added by the instructor or by the learner himself. פָּקַד *to visit* (prop. *he visited*, § 39, note), לָמַד *to learn*, כָּרַת *to cut off*, דָּרַךְ *to tread*: *I shall visit, thou* (*f.*) *wilt* —, *she will* —, *they* (*m.*) *will* —; *we have learned, ye* (*f.*) *have* —, *she has* —, *thou* (*f.*) *hast* —; Piel, *he has taught* (*caused to learn*), *they have* —, *thou* (*f.*) *hast* —, *she has* —, *ye* (*m.*) *have* —, *I have* —, *we have* —, *thou* (*f.*) *shalt teach, we shall* —, *she shall* —, *they* (*f.*) *shall* —, *teach ye* (*f.*), *teach thou* (*m*), *I shall* —, *ye* (*m.*) *shall* —, *they* (*m.*) *shall* —; Niph. *I have been visited, ye* (*f.*) *have been* —, *thou* (*m.*) *hast been* —, *I shall be* —, *ye* (*m.*) *shall be* —, *thou* (*f.*) *shalt be* —, *she shall be* —, *we shall be* —; Pual, *taught, to be taught, I shall be taught, she shall be* —, *ye* (*m.*) *shall be* —, *thou* (*m.*) *shalt be* —, *we shall be* —; *to cut off, cutting off, cut off* (Part.), *cut thou off* (*f.*), Hoph. *I am cut off, we are* —, *thou* (*m.*) *art* —, *they are* —, *ye* (*f.*) *are* —, *she is* —, *we sh*

—, *thou* (*f.*) *shalt be* —, *ye* (*m.*) *shall be* —, *I shall be* —, *they* (*f.*) *shall be* —; *tread thou* (*m.*), *tread ye* (*f.*), *they* (*m.*) *shall* —, *thou* (*f.*) *shalt* —, *ye* (*m.*) *shall* —, Hiph. *he hath caused to tread, they have* —, *I have* —, *ye* (*m.*) *have* —, *she hath* —, *thou* (*f.*) *hast* —, *cause ye* (*m.*) *to tread, cause thou* (*f.*) —, *cause ye* (*f.*) —, *he will cause to tread, I will* —, *ye* (*f.*) *will* —, *she will* —, *they* (*m.*) *will* —, *thou* (*f.*) *wilt* —, *ye* (*m.*) *will* —.

## SECTION VIII

[§§ 78—93.]

### DECLENSION OF NOUNS.

The portions of the Grammar to be studied in connexion with the following remarks are § 33, 1—4. § 86—91.

The declension of Hebrew nouns is very simple, the general principles which regulate it being few and easily applied. Attention to the following suggestions, and to the table of references subjoined, will make the subject plain to the learner. When he has made himself familiar with the general forms of inflexion exhibited in the paradigms, the occasional deviations from them, which he will meet with in reading, will cause him no embarrassment.

1. *Construct State.* By this is meant the state of the noun when it is connected, in grammatical *construction,* with a following one for expressing the relation of the Genitive (§ 87, 1). The two nouns being thus nearly connected in sense, are also uttered in very close connexion, almost as one word; and as the tone is principally thrown forward upon the second, the vowels of the first (if mutable) are naturally shortened in pronunciation. Thus in the *constr. st. sing.* a long and mutable vowel in an open penult syllable falls away (§ 27, 3, *a*); a long and mutable vowel in a final closed syllable is shortened (§ 27, 1.). E. g. דָּם, *blood*; *blood of bullocks*, דַּם פָּרִים*: דָּבָר, *word*; *word of God*, דְּבַר

* Pronounced together, as a single word, expressing the compound idea *bullock's*

אֱלֹהִים: פָּקִיד, *prefect*; *prefect of the Levites*, פְּקִיד הַלְוִיִּם: יָד, *hand, dual.* יָדַיִם, *hands*; *hands of the artist (artist's hands)*, יְדֵי חָרָשׁ (§ 87, 2, *a*): דְּבָרִים, *words* (§ 27, 3, *a*); *words of peace*, דִּבְרֵי שָׁלוֹם (the ultimate and penult vowels of דָּבָר being both mutable, § 27, 3, and hence דִּבְרֵי שָׁלוֹם

Rem. In some forms of the noun (see Paradigms VII, VIII, *b*, IX,) the tone is retained upon the final syllable in *the sing. constr. st.* Its stronger tendency to the final syllable, in this position of the noun, affects the preceding vowel (if mutable) as in the other paradigms, and in Parad. IX. occasions the substitution of Tseri for the feebler final vowel, Seghol: comp. § 74, 1, remarks 3d ¶.

2. The declension of nouns exhibited in the first five paradigms consists merely in the application of the principles presented in Sect. V, I, to the last two vowels: in order to decline such nouns, therefore, the learner needs only to know the character of these vowels. — Parad. VII. follows (with one exception, *b*, *plur. absol.*) the analogy of the verb, to which so many of the nouns thus declined properly belong (§ 91, expl. 7). Comp. § 27, 3, *b*, and the two modes of receiving an accession which begins with a vowel, Sect. V, I, 1.

3. Nouns of Parad. VI. are declined from the original monosyllabic root,* which, in derivatives from the regular verb, has the three forms מַלְךְ, סִפְר, קֹדְשׁ (§ 83, 11). This root, when it has no addition at the end, always appears under the forms מֶלֶךְ (§ 27, Rem. 2, *c*), סֵפֶר, קֹדֶשׁ, i. e. with a helping vowel, according to § 28, 4. With a final guttural the helping vowel is Pattahh (§ 22, 2, *a*. § 28, 4); with a middle guttural, the original Pattahh also, in the first of the above forms, may be retained: e. g. זֶרַע, from זַרְע; נַעַר, from נַעְר.

*blood.* Compare the manner of connecting suffixes with such compound expressions, as if they formed but one word (§ 119, 3); as דְּבַר קֹדֶשׁ, *word-of-holiness* (for *holy word*); דְּבַר קָדְשׁוֹ, *his word-of-holiness* = *his holy word.*

* Except that in the Plural, *light suffixes* are attached to the *absol. st.* according to the general rule, § 90, *b*.

Some nouns of the form מֶלֶךְ have *Hhireq* under the first radical when they take suffixes. When, therefore, the inflexion of a noun of this form is required, its form with suffixes should be given,* as this can be known only from observing some instance in which the noun occurs with a suffix or other accession (as a *paragogic* letter, § 88) at the end. E. g. אֶרֶץ *land*, אַרְצִי (Num. 10 : 30) *my land*; the suffix form or monosyllabic root is therefore אַרְץ: בֶּטֶן *womb*, בִּטְנְךָ (Gen. 25 : 23) *thy womb*: suffix form בִּטְן.

Analogous to these are the monosyllabic roots derived from irregular verbs; viz.

*a*) From verbs עו, and עי, (§ 84, IV. 11), מוּת for מָוְת (§ 24, 2, *b*), בֵּית for בַּיְת (ibid.); with a helping vowel מָוֶת (§ 27, 2, *a*), בַּיִת (§ 28, 4), which is always its form except when some addition is made at the end.

*b*) From verbs לה (§ 84, V. 11), פְּרְי, אַרְי, לְחְי, חָלְי: These forms would, by analogy, take a helping vowel (פֶּרֶי, &c.), and hence are properly ranked with Segholates, though, on account of their final feeble letter, they take the forms פְּרִי, אֲרִי, לְחִי, חֳלִי (§ 24, 1, *b*. § 27, 3, *b*). For their inflexion, see § 91, expl. 6, Rem. 6.

4. *Declension of Feminine Nouns.* (§§ 92, 93.)

*a*) The original fem. termination ַת, which in the *absol. sing.* usually appears in the weakened form ָה (§ 79, 2, comp. § 89, 4), remains unchanged in the *constr. st.* and before a *suff.* beginning with a consonant; comp. Sect. V, I, 2, 2, *a*. E. g. שָׁנָה, *constr.* שְׁנַת, with *suff.* שְׁנַתְכֶם. But if the accession begins with a vowel, the final closed syllable becomes an open one (Sect. V, I, 1), and ַ is lengthened to ָ; as שְׁנָתִי § 27 2, *a*. The final ת also unites itself with the *suff.* ךָ, (§ 90, 2, *c*) with the same effect on the preceding vowel; e. g. תּוֹרָתְךָ.

*b*) The *fem. plur.* ending וֹת suffers no change in the *constr. st.*, and only the preceding vowels (if mutable) are affected by this position of the noun. In the Plural, all suffixes are of course attached to this shortened form; comp. § 93.

* as in the Lexicon of Gesenius.

## DECLENSION

| Parad. | II. | III. | IV. |
|---|---|---|---|
| *constr.* | § 87, 1. § 27, 1. | § 87, 1. comp. § 27, 3, *a.* | § 87, 1. § 27, 1, & 3, *a.* |
| *light suff.* | Sect. V. I, 1. | § 27, 3, *a.* | § 27, 3, *a.* Sect. V. I, 1. |
| *grave suff.* | (a) expl. 2, Rem. (b) Sect. V. I, 2, (2), *c.* | Sect. V. I, 2, (2), *b.* | § 27, 3, *a*, & 1. Sect. V. I, 2, (2), *c.* |
| *Plur. absol.* | (as *sing. light suff.*) | —— | —— |
| *constr.* | § 87, 2, *a.* § 27 3, *a.* | § 87, 2, *a.* | § 87, 1. § 27, 3, § 28, 1. Sect. V. II, 3.† |
| *light suff.* | § 91, *b.** | —— | —— |
| *grave suff.* | § 89, 2. | —— | —— |
| *Dual absol.* | § 86. | § 22, 2, *b*, 2d ¶. | (as *plur. absol.*) |
| *constr.* | (as *plur. constr.*) | | (as *plur. constr.* See Sect. V. II, 3, note.) |

| Parad. | VI. d. | VI. b, c, e, f. ** |
|---|---|---|
| *constr.* | (*absol.* & *constr.*) § 22, 2, Rem. 1. | |
| *light suff.* | expl. 6. Sect. V. I, 3. § 22, 3. | Sect. V. I, 3. § 27, 1, (f) comp. § 22, 3, Rem. 2, *b.* § 9, 2, *a.* |
| *grave suff.* | (ib.) § 28, 3. | (ib.) (f) § 28, 3. § 9, 3, *b.* |
| *Plur. absol.* | expl. 6. | —— (c & f) Rem. 3. |
| *constr.* | (ib.) | —— § 27, 1, *b.* |
| *light suff.* | § 91, *b.** | —— |
| *grave suff.* | § 89, 2. | —— |
| *Dual absol.* | ‖ | (b) comp. expl. 6, Rem. 1, 2d ¶ (c) § 27, 1. |
| *constr.* | § 87, 2, *a.* | |

*** A dash denotes that the same reference

* The light suffix everywhere *takes the place* of the Plur. as well as Dual termination.

† It would be more simple to derive this form, and the next but one, immediately from the *Plur. absol.*, applying the rule given Sect. V. II, 2. No. 3 of that Sect. is added merely to preserve the representation given in the Grammar.

## OF NOUNS.

| V. | IV, b & V, c. | VI. a. |
| --- | --- | --- |
| (b) as in Parad. IV.<br>(a & b) expl. 5. | | (*absol. & constr.*) expl. 6, Rem. 1. |
| — | § 22, 3. | expl. 6. Sect. V. I, 3. |
| — comp. expl. 5. | | (ib.) |
| — | | expl. 6. |
| — | § 28, 3. | (ib.) |
| — | — | — |
| — | — | — |
| — | § 22, 3. | ‖ |
| | | § 87, 2, *a.* |

| VII | VIII. | IX. |
| --- | --- | --- |
| no. 1. Rem. †† | (b) no. 1. Rem. | no. 1. Rem. § 87, c. |
| § 27, 3, *b.* | expl. 8. comp. § 66, 3.<br>§ 27, 1. | comp. § 74, 19. |
| § 27. 1. | | |
| (a) as *sing. l. suff.*<br>(b) § 86, 4. Sect. V. I, 1. | (b) § 86, 2. | |
| (b) no. 4, *b.* | § 25, 3.<br>(b) no. 4, *b.* | |
| (as *plur. absol.*) | (b) § 27, 1. | |
| § 87, 2, *a.* | — | |

is to be made as in the preceding column.

‖ The Dual termination is appended to the monosyllabic root, except in derivatives from verbs ל״ה (see VI. i).

** Parad. *f* follows in its inflexion the analogy of the kindred forms קֹדֶשׁ &c though, on account of the composite Sheva under the guttural, the first syllable remains an open one.

†† But before Maqqeph, as שְׁמַר־בְּנוֹ.

The following examples (chiefly from the *Lehrgebäude*) will show the nature of the occasional deviations from the Paradigms, and may be of service to the learner after he has made himself familiar with the general forms of inflexion.

I. שְׁפוֹט, שְׁפוּטִים (§ 27, Rem. 1); מַטְמוֹן, מַטְמֹנִים. III. סָרִיס, *constr.* סְרִיס, but סָרִיסִים, *constr.* סָרִיסֵי and סְרִיסֵי, סָרִיסָיו; פָּרִיץ, *constr.* פְּרִיץ, but פָּרִיצִים, פָּרִיצֵי; חִזָּיוֹן, *constr.* חֶזְיוֹן, חֶזְיֹנוֹת; מָגוֹר, מְגוּרִים; מָנוֹס, מְנוּסִי; גָּדוֹל, גְּדָל־, שָׁלֹשׁ, שְׁלָשׁ־, (ֻ = ŏ); מָדוֹן, מְדָנִים. IV. צָבָא, *constr.* צְבָא (§ 27, 2, *c*); עָשָׁן, *constr.* עֲשַׁן and עֲשָׁן; צֵלָע, *constr.* צֶלַע and צֶלַע, צַלְעִי. V. מָלֵא, *constr.* מְלֵא (§ 27, 2, *c*); עָקֵב, *constr.* עֲקֵב, עִקְּבֵי; אָבֵל, *constr.* אֲבֶל, אֲבֵלֵי. VI. The following nouns of the form מֶלֶךְ, have Hhireq under their first radical in the suffix form: בֶּגֶד, בֶּטֶן, בֶּרֶךְ, גֶּזַע, גֶּשֶׁם, גֶּרֶשׁ, דֶּגֶל, דֶּשֶׁן, זֶבַח, טֶבַח, יֶתֶר, כֶּלֶא, לֶקַח, מֶתֶג, נֶגַע, נֶזֶם, נֶטַע, נֶשֶׁר, נֶשֶׁף, פֶּגֶר, פֶּלֶךְ, פֶּסֶל, צֶדֶק, צֶמַח, קֶרֶב, קֶשֶׁר, רֶבֶב, רֶסֶן, רֶשֶׁף, שֶׁקֶר, שֶׁמֶשׁ, רֶשַׁע. The following take Seghol under the first radical: אֵצֶל, חֵלֶד, נֶגֶב, נֶגֶד, נֶכֶד; יֶלֶד, יִלְדֵי and יַלְדֵי; חֶדֶר (*constr.* חֲדַר), חַדְרֵי, חֶדְרִי, with *He parag.* חַדְרָה; הֶבֶל, הֶבְלִי, הַבְלֵי; חֶבֶל, חֶבְלִי, but with בְּ, בְּחַבְלֵי.—זֶרַע, שֶׁבַע, תֵּשַׁע, *constr.* זֶרַע (once), שְׁבַע, תְּשַׁע.—פְּרִי, פִּרְיוֹ and פֶּרְיְךָ; פְּרִיהֶם and פְּרִים, פֶּרְיְכֶם; שְׁבִי, שִׁבְיוֹ and שֶׁבְיְךָ, שְׁבִיכֶם, שְׁבָיִם; כְּלִי, כֶּלְיְךָ; תְּלִי, תֶּלְיְךָ.—גְּדִי, גְּדָיֵי; לְחִי, לְחָיֵי, לְחִיכֶם.—שֶׁבַע, תֵּשַׁע, עֶשֶׂר, *plur.* שִׁבְעִים, תִּשְׁעִים, עֶשְׂרִים; פִּילֶגֶשׁ, פִּילַגְשִׁים. VII.—גֵּו, גֵּוִי; עֵץ, עֵצִי; רֵעַ, רֵעִי, רֵעֲךָ.—Final Hholem pure is treated like the final Tseri of this paradigm, in קָדְקֹד, קָדְקֳדוֹ; אֶשְׁכֹּל, אֶשְׁכְּלוֹת (but see Lex.). VIII. בֵּן, כַּנּוֹ; עֵת, עִתִּי.—עֹז, עֻזִּי, עֻזְּךָ and עָזְּךָ.—חֹק, חֻקִּי and חוּקִּי, עוּזֵּנוּ (see § 27, Rem. 1).—סַף, סִפִּים; פַּת, פִּתִּים; מֵסַב, מְסִבּוֹ.—מָעֹז, מָעֻזִּים; מָסָךְ, *constr.* מְסַךְ;

מָגֵן, מְגִנֵּי, מָגִנּ ם; מֵרֵעַ, מֵרֵעִים. — אֵת, אֵתִים and אִתִּים; מַעֲדָנִים and מְעֻדָּנִים; נִכְבָּדִים, נִכְבַּדֵּי, נִכְבַּדֶּיהָ, נִכְבְּדֵיהֶם. IX. Seghol is sometimes retained in the *constr. st.* as in רֵעֶה, מִשְׁנֶה.

## SECTION יX.

### EXERCISES IN ANALYSIS.

1. לְשְׁמִי, *to my name*: שֵׁם *name*, Parad. VII.; ִי *my*, שְׁמִי *my name*; לְ *to* (§ 100, 2); לְשְׁמִי (Sect. V. II, 1), לִשְׁמִי (§ 28, 1).

2. בְּיָדִי, *in my hand*: בְּ, § 100, 2; יָד *hand*, Parad. II.——Write in Hebrew, *in our hand*,* *in thy* (*m.*) *hand*, § 89, —— *in thy* (*f.*) *hand*, *in your* (*m. and f.*) *hand*, (§ 91, Expl. 2, Rem.).

3. וּבְיָדְךָ, *and in thy* (*m.*) *hand*: וּ, conj. וְ *and*, § 102, Rem.

4. מִיָּדְךָ, *from thy* (*m.*) *hand*: מִן *from*, § 97, 1, 2d ¶. § 19, 2, *a*. § 20, 1, *b*. § 100, 1. Write in Heb. *from his, her, thy* (*f.*) *hand*, *your* (*pl. f.*) *hand*.

5. יָדַיִם, *hands*; Dual number, § 86 b, Parad. II. יְדֵי עֵשָׂו, *hands of Esau*: כִּידֵי עֵשָׂו, *as Esau's hands*; כְּ, § 100,—כְּיְדֵי, Sect. V. II, 1, כִּיְדֵי (*kĭy-dhē*), § 28, 1, כִּידֵי, § 24, 1, *a*: וּבִידֵיכֶם, *and in* (*with*) *your* (*pl. m.*) *hands*; יְדֵיכֶם, (Dual with suff.) בְּ, וְ, § 102, Rem.

6. כָּבוֹד *glory*; הַכָּבוֹד (§ 35) *the glory*; כַּכָּבוֹד = כְּהַכָּבוֹד (with prep. כְּ, § 100, and art. § 35, Rem. 2. § 19, 3, *b*), *according to the glory*.

7. מִכַּדֵּךְ, *from thy pitcher*: מִן, כַּד (Parad. VIII.), ֵךְ.

8. מֵאַרְצְךָ, *from thy land*: מִן, § 22, 1. § 27, 2, *b*. אֶרֶץ, *monosyl. root* אַרְץ, Sect. VIII. 3. V. I, 3. Parad. VI. *a*.

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* The exercises on the suffix pronouns may be written with the table of suffixes before the eye of the student, or from memory, as the teacher shall direct. — The lexicon should be consulted on each of the elements given in the analysis.

9. בְעִתּוֹ, *in its season*: בְּ, עֵת (Parad. VIII.), וֹ.

10. בִּימִינוֹ, *in his right hand*: בְּ, יָמִין (Parad. III.), וֹ.

11. מִקִּרְבֵּךְ, *from thy midst*: מִן, קֶרֶב (lit. *inward part*, Parad. VI. suffix form קִרְבּ, Sect. VIII. 3, Rem.), ךְ. Write in Heb. *in our midst, and in thy (f.) midst, from their midst; my inward parts (light suff. § 91, b), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.*

12. עָם *people*; הָעָם *the people*, הָ art., § 35; זִקְנֵי הָעָם *elders of the people*, זָקֵן *plur. constr.* Parad. V.; וּמִזִּקְנֵי הָעָם *and of (the) elders of the people*, וּ no. 3.

13. בְּעָנְיִי, *on my affliction*, בְּ, עֳנִי (orig. monosyl. root עָנְי, Sect. VIII. 3, *b*, Parad. VI. § 91, expl. 6, Rem. 6; like חֳלִי, with *suff.* חָלְיִי), *suff.* ִי.

14. וְהָאֲבָנִים, *and the stones*: ִים *plur. ending*; אֶבֶן *stone*, Parad. VI.; הָ article, § 35, 1; וְ.

15. וּלְקַחְתִּיךְ, *and I have taken thee*: וּ|לְקַחְ|תִּי|ךְ; לָקַח, *Kal Præt.* 1 *Sing.* לָקַחְ|תִּי *I have taken*, with *suff.* לְקַחְ|תִּי|ךְ (§ 57, *table.* and 3, *a*; *tone*, § 58, 2. — § 27, 3, *a*); וּ. Give the forms with *suff.* for *I have taken them, thee (f.), him, her, you (m. and f.).*

16. לְקַחְ|תָּ|נוּ, *thou hast taken us*: *Præt.* 2 *m. sing.* לָקַחְ|תָּ.

17. לְקָחַנִי, *he took me*: לָקַח and ַנִי, § 57, 3, *b*; for vowel changes see § 27, 3, *a*, and 2, *a*. Give the form with the suffixes *her, him, us, them*, and *you* (*m.* and *f.*).

18. כְּמָשְׁלוֹ, *according to his ruling*: מָשַׁל *he ruled*; *Inf. constr.* מְשֹׁל (a kind of verbal noun, § 45, 1. § 129, 1 and 2), *to rule, the ruling*; with *suff.* מָשְׁלוֹ (ָ = ŏ), § 60, 1. § 91, expl. 6, Rem. 4, *his ruling*; כְּ, § 100.

19. בְּמָלְכוֹ (מָלַךְ, *Inf. constr.* מְלֹךְ), *when he reigned (began to reign)*, lit. *in* (or *at*) *his reigning.*

20. אָכַל, *he ate*, *Inf. constr.* אֱכֹל; כְּאָכְלֵנוּ, *when we ate* (or *eat*), lit. *in* (at the time of) *our eating.* — The

principles of punctuation admit of another form (§ 60, Rem. 2); אֲכָלְכֶם (§ 27, 1, *a*. Sect. V. I, 2, (2), *c*), with prefix בְּ, בַּאֲכָלְכֶם (§ 28, 2), *in your eating* = *when ye eat.*

21. וּבְדַבְּרִי, *and when I speak*, — lit. *and in my speaking*; דַּבֵּר (like קַטֵּל), *Inf. constr. Piel* of דָּבַר. Give the forms with other suffixes.

22. לְשָׁכְנִי, *that I may dwell* (there), lit. *for* (*in order to*) *my dwelling*; י., שְׁכֹן (*Inf. constr.* of שָׁכַן), לְ (§ 100. § 129, 2).

CHRESTOMATHY.

The following First Lessons in Translating have been selected and arranged with much pains, in order to secure a great variety of forms in short and interesting phrases, and to conduct the student gradually from the simplest forms and constructions to those which are more difficult. — The first examples of the Irregular Verb are of the classes פ״ן and פ״י. Verbs ע״ע and ע״ו occur first in nos. 83 and 93. It may not be thought best that the student should commit to memory all the paradigms to which such forms belong, whilst he is going over these lessons the first time: but the inflexions of nouns, and of all the classes of verbs, should be made familiar before the study of the First Lessons is laid aside.

Some previous practice in translating is essential to the profitable study of the Syntax. The author's view of the *use of the tenses* (§§ 123 — 126) should be well understood, however, before much progress is made in the First Lessons. The necessary references to the other parts of the Syntax will be understood on a moment's inspection of the passages referred to.

In the notes (designed merely to aid the learner in his first grammatical study of the language) the writer has endeavoured to remove every difficulty which might embarrass the attentive and persevering student, without "encumbering him with help."

In the First Lessons the usual sign of the accent (>) stands on the penult syllable when it has the tone, except at the end of a sentence, where it is marked by Silluq.

# FIRST LESSONS IN TRANSLATING

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1 דְּבַר יְהוָה׃

2 שִׁמְעוּ דְבַר יְהוָה׃

3 אֲנִי יְהוָה אֱלֹהֵיכֶם׃

4 לֹא שְׁמַעְתֶּם בְּקוֹלִי׃

5 יָדֵינוּ לֹא שָׁפְכוּ אֶת־הַדָּם הַזֶּה׃

6 אֶת־קֹלְךָ שָׁמַעְתִּי בַּגָּן׃

7 הִנְנוּ עַצְמְךָ וּבְשָׂרְךָ אֲנָחְנוּ׃

8 הוּא־שֹׁכֵב עַל־מִטָּתוֹ׃

9 דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל׃

10 הֲהֵלְכִי עִם־הָאִישׁ הַזֶּה׃

11 בָּרְכִי נַפְשִׁי אֶת־יְהוָה׃

12 חָזַק הָרָעָב בְּכָל־הָאָרֶץ׃

13 כִּי לֶקַח טוֹב נָתַתִּי לָכֶם׃

14 לֹא יֵרֵד בְּנִי עִמָּכֶם׃

15 עֲמֹד בְּשַׁעַר בֵּית יְהוָה׃

16 הָאֱלֹהִים מָצָא אֶת־עֲוֹן עֲבָדֶיךָ׃

17 שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר׃

18 מָה אֶעֱשֶׂה לָעָם הַזֶּה׃

19 בְּעֶצֶב תֵּלְדִי בָנִים׃

20 וְכוֹס פַּרְעֹה בְּיָדִי׃

21 בָּנִי תּוֹרָתִי אַל־תִּשְׁכָּח׃

22 כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ׃

23 מָה־אָֽמְרוּ הָאֲנָשִׁים הָאֵלֶּה׃

24 לֹא־תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן׃

25 הוּא יָדַע יִצְרֵנוּ׃

26 וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל׃

27 תּוֹרָתִי אַל־תַּעֲזֹבוּ׃

28 כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לִבּוֹ וְאֶת־לֵב עֲבָדָיו.

29 אֶת־קַשְׁתִּי נָתַתִּי בֶּעָנָן׃

30 נְצֹר בְּנִי מִצְוַת אָבִיךָ׃

31 נָתַתִּי לָכֶם אֶת־כֹּל׃

32 הֲזֹאת חָשַׁבְתָּ לְמִשְׁפָּט׃

33 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו׃

34 אֶת־מִי חֵרַפְתָּ וְגִדַּפְתָּ׃

35 מַה־תְּנַסּוּן אֶת־יְהוָֹה׃

36 כָּל־אֵלֶּה שְׁלֻפֵי חֶרֶב׃

37 הַגִּידָה־נָּא שְׁמֶךָ׃

38 אֶל־אַרְצִי וְאֶל־מוֹלַדְתִּי אֵלֵךְ׃

39 וְזִבְחֵיכֶם לֹא־עָרְבוּ לִי׃

40 שְׁלֹף חַרְבְּךָ וְדָקְרֵנִי בָהּ׃

41 שַׁלַּח עַמִּי וְיַעַבְדֻנִי׃

42 שָׁלוֹם לְךָ וְשָׁלוֹם לְעֹזְרֶךָ כִּי עֲזָרְךָ אֱלֹהֶיךָ׃

43 לְכוּ עִבְדוּ אֶת־יְהוָֹה׃

44 שָׁמַעְתִּי אֵת אֲשֶׁר־שָׁלַחְתָּ אֵלָי׃

45 הִנֵּה הַכֶּסֶף אִתִּי אֲנִי לְקַחְתִּיו׃

46 שִׁמְעוּ בָנִים מוּסַר אָב׃

47 לֹא־תִקַּח לְךָ אִשָּׁה וְלֹא־יִהְיוּ לְךָ בָּנִים וּבָנוֹת בַּמָּקוֹם הַזֶּה׃

48 מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

49 מַה־יִּסְכָּן־לָךְ׃

50 מַה־תַּעֲשֶׂה־לּוֹ׃

51 בְּנִי שְׁמֹר אֲמָרָי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ׃

52 מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה בָּאָרֶץ׃

53 וּשְׂכַר עֲבָדֶיךָ אֶתֵּן לְךָ כְּכֹל אֲשֶׁר תֹּאמֵר׃

54 עַם הָאָרֶץ יִרְגְּמֻהוּ בָאָבֶן׃

55 וְעַתָּה הַצִּילֵנוּ מִיַּד אֹיְבֵינוּ וְנַעַבְדֶךָּ׃

56 בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתְהֶן׃

57 יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃

58 תִּתֵּן בְּיָדֵנוּ זְבָחִים׃

59 אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר׃

60 אָנֹכִי הֶעֱלֵיתִי אֶתְכֶם מִמִּצְרָיִם׃

61 לְךָ אֶתֵּן אֶת־אֶרֶץ כְּנָעַן׃

62 סִפְּרוּ־לָנוּ אֲבוֹתֵינוּ ·

63 קַח בְּיָדְךָ אֲבָנִים גְּדֹלוֹת׃

64 בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל׃

65 וּמָטָר לֹא־נִתַּךְ אָרְצָה׃

66 אֶל־הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי־מוּם בּוֹ׃

67 בְּזֹאת אֵדַע כִּי כֵנִים אַתֶּם׃

68 נְטֵה יָדְךָ עַל־הַשָּׁמָיִם׃

69 תְּנוּ־לָנוּ מַיִם וְנִשְׁתֶּה׃

70 אֶהְיֶה עִמָּךְ׃

71 כֻּלָּם בְּחָכְמָה עָשִׂיתָ׃

72 הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב׃
73 לְכִי־אַתְּ מָלְכִי עָלֵינוּ׃
74 מָה רָאוּ בְבֵתֶךָ׃
75 וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ לַמַּטֶּה׃
76 וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ׃
77 אֶת־רַעֲבוֹן בָּתֵּיכֶם קְחוּ וָלֵכוּ׃
78 וַאֲנַחְנוּ לֹא־נוּכַל לָתֶת־לָהֶם נָשִׁים מִבְּנוֹתֵינוּ׃
79 צֵא מִן־הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ׃
80 וְאֵין מַיִם לִשְׁתֹּת הָעָם׃
81 בּוֹטֵחַ בְּעָשְׁרוֹ הוּא יִפֹּל׃
82 גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה׃
83 וְעַתָּה אֲשִׁיבֶנּוּ לָךְ׃
84 כִּי עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב׃
85 לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ׃
86 וַאֲנִי הִנְנִי מֵקִים אֶת־בְּרִיתִי אִתְּכֶם׃
87 לְמָתַי אַעְתִּיר לְךָ וְלַעֲבָדֶיךָ וּלְעַמְּךָ׃
88 לָמָּה תַכֶּה רֵעֶךָ׃
89 כִּי שָׁמַע כִּי אֹתוֹ מָשְׁחוּ לְמֶלֶךְ תַּחַת אָבִיהוּ׃
90 בִּנְךָ אֲשֶׁר אֶתֵּן תַּחְתֶּיךָ עַל־כִּסְאֶךָ הוּא־יִבְנֶה הַבַּיִת
לִשְׁמִי׃
91 עָשׂה נַעֲשֶׂה אֶת־נְדָרֵינוּ אֲשֶׁר נָדַרְנוּ׃
92 עֲלוּ כִּי מָחָר אֶתְּנֶנּוּ בְיָדֶךָ׃
93 הֵן קַלֹּתִי מָה אֲשִׁיבֶךָּ׃
94 וְכִי־יָגוּר אִתְּךָ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ׃
95 קְדשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי׃
96 עַל־מִי הֲרִימוֹתָ קּוֹל׃

97 כֹּה אָמַר יְהוָֹה לֹא־תַעֲלוּ וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם׃

98 אַל־יַשִּׁאֲךָ אֱלֹהֶיךָ אֲשֶׁר אַתָּה בּוֹטֵחַ בּוֹ׃

99 מַה־תְּרִיבוּן עִמָּדִי׃

100 כִּי טוֹבַת מַרְאֶה הִיא׃

101 מָה־רַבּוּ מַעֲשֶׂיךָ׃

102 לְכָה אִתָּנוּ וְהֵטַבְנוּ לָךְ׃

103 אִמְרוּ לְבַת־צִיּוֹן הִנֵּה יִשְׁעֵךְ בָּא׃

104 בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה׃

105 הִנֵּה עַם בָּא מֵאֶרֶץ צָפוֹן׃

106 כִּי זָכַר אֶת־דְּבַר קָדְשׁוֹ׃

107 לֵךְ אֶל־נְמָלָה עָצֵל רְאֵה דְרָכֶיהָ וַחֲכָם׃

108 אַל־תָּפֵר בְּרִיתְךָ אִתָּנוּ׃

109 שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי־מֵאִתִּי נִהְיָה הַדָּבָר הַזֶּה׃

110 אָבִיךָ הִכְבִּיד אֶת־עֻלֵּנוּ וְאַתָּה הָקֵל מֵעָלֵינוּ׃

111 כִּי פִתְאֹם יָבֹא הַשֹּׁדֵד עָלֵינוּ׃

112 וְלָהּ אָמַר עֲלִי לְשָׁלוֹם לְבֵיתֵךְ׃

113 וְעַתָּה אָבִי הֶעֱמִיס עֲלֵיכֶם עֹל כָּבֵד וַאֲנִי אֹסִיף
עַל־עֻלְּכֶם׃

114 וּמַטְּךָ אֲשֶׁר הִכִּיתָ בּוֹ אֶת־הַיְאֹר קַח בְּיָדְךָ׃

115 עַל־מִי הֲרִימוֹתָ קּוֹל וַתִּשָּׂא מָרוֹם עֵינֶיךָ׃

116 וַיָּקָם וַיֵּלֶךְ מָנוֹחַ אַחֲרֵי אִשְׁתּוֹ׃

117 וּבְנֵי יִשְׂרָאֵל אָמְרוּ נָנוּסָה וּנְתַקְּנוּהוּ מִן־הָעִיר
אֶל־הַמְסִלּוֹת׃

118 וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמָיִם׃

119 אַתֶּם תִּמְעֲלוּ אֲנִי אָפִיץ אֶתְכֶם בָּעַמִּים׃

120 לֹא־רָאוּ אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִתַּחְתָּיו
שְׁלֹשֶׁת יָמִים׃

121 בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשֶׁךָ וַהֲשִׁיבְךָ
עַל־כַּנֶּךָ וְנָתַתָּ כוֹס־פַּרְעֹה בְּיָדוֹ׃

122 שִׁמְעוּ בְקוֹלִי וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי
לְעָם׃

123 עֶגְלַת בָּקָר תִּקַּח בְּיָדֶךָ וְאָמַרְתָּ לִזְבֹּחַ לַיהוָה בָּאתִי׃

124 מַזֶּה בְיָדֶךָ וַיֹּאמֶר מַטֶּה׃

125 וְאַתָּה קַח־לְךָ מִכָּל־מַאֲכָל אֲשֶׁר יֵאָכֵל׃

126 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בְּבֹאוֹ מִפַּדַּן אֲרָם וַיְבָרֶךְ
אֹתוֹ׃

# GENESIS, CHAPTER XII.

1 וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ
2 וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃ וְאֶֽעֶשְׂךָ לְגוֹי
3 גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה׃ וַאֲבָֽרְכָה
מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת
4 הָאֲדָמָה׃ וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ
אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ
5 מֵחָרָן׃ וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־
אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ
אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ
6 אַרְצָה כְּנָעַן׃ וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם
7 עַד אֵלוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז בָּאָרֶץ׃ וַיֵּרָא יְהוָה
אֶל־אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת
8 וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאֶה אֵלָיו׃ וַיַּעְתֵּק מִשָּׁם
הָהָרָה מִקֶּדֶם לְבֵית־אֵל וַיֵּט אָהֳלֹה בֵּית־אֵל מִיָּם
וְהָעַי מִקֶּדֶם וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם
9 יְהוָה׃ וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃ פ
10 וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם
11 כִּי־כָבֵד הָרָעָב בָּאָרֶץ׃ וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבוֹא
מִצְרָיְמָה וַיֹּאמֶר אֶל־שָׂרַי אִשְׁתּוֹ הִנֵּה־נָא יָדַעְתִּי
12 כִּי אִשָּׁה יְפַת־מַרְאֶה אָתְּ׃ וְהָיָה כִּי־יִרְאוּ אֹתָךְ
הַמִּצְרִים וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי וְאֹתָךְ יְחַיּוּ׃
13 אִמְרִי־נָא אֲחֹתִי אָתְּ לְמַעַן יִיטַב־לִי בַעֲבוּרֵךְ וְחָיְתָה

14 נַפְשִׁי בִּגְלָלֵךְ׃ וַיְהִי כְּבוֹא אַבְרָם מִצְרָיְמָה וַיִּרְאוּ
15 הַמִּצְרִים אֶת־הָאִשָּׁה כִּי־יָפָה הִוא מְאֹד׃ וַיִּרְאוּ אֹתָהּ
שָׂרֵי פַרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל־פַּרְעֹה וַתֻּקַּח הָאִשָּׁה
16 בֵּית פַּרְעֹה׃ וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ וַיְהִי־לוֹ צֹאן־
וּבָקָר וַחֲמֹרִים וַעֲבָדִים וּשְׁפָחֹת וַאֲתֹנֹת וּגְמַלִּים׃
17 וַיְנַגַּע יְהוָה אֶת־פַּרְעֹה נְגָעִים גְּדֹלִים וְאֶת־בֵּיתוֹ
18 עַל־דְּבַר שָׂרַי אֵשֶׁת אַבְרָם׃ וַיִּקְרָא פַרְעֹה לְאַבְרָם
וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי
19 אִשְׁתְּךָ הִוא׃ לָמָה אָמַרְתָּ אֲחֹתִי הִוא וָאֶקַּח אֹתָהּ
20 לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וָלֵךְ׃ וַיְצַו עָלָיו
פַּרְעֹה אֲנָשִׁים וַיְשַׁלְּחוּ אֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־
אֲשֶׁר־לוֹ׃

## CHAPTER XIII.

1 וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט
2 עִמּוֹ הַנֶּגְבָּה׃ וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף
3 וּבַזָּהָב׃ וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם
אֲשֶׁר־הָיָה שָׁם אָהֳלֹה בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין
4 הָעָי׃ אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בָּרִאשֹׁנָה
5 וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יְהוָה׃ וְגַם־לְלוֹט הַהֹלֵךְ
6 אֶת־אַבְרָם הָיָה צֹאן־וּבָקָר וְאֹהָלִים׃ וְלֹא־נָשָׂא אֹתָם
הָאָרֶץ לָשֶׁבֶת יַחְדָּו כִּי־הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ
7 לָשֶׁבֶת יַחְדָּו׃ וַיְהִי־רִיב בֵּין רֹעֵי מִקְנֵה־אַבְרָם וּבֵין

רֹעֵי מִקְנֵה־לוֹט וְהַֽכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָֽרֶץ׃
8 וַיֹּאמֶר אַבְרָם אֶל־לוֹט אַל־נָא תְהִי מְרִיבָה בֵּינִי
וּבֵינֶךָ וּבֵין רֹעַי וּבֵין רֹעֶיךָ כִּֽי־אֲנָשִׁים אַחִים אֲנָֽחְנוּ׃
9 הֲלֹא כָל־הָאָרֶץ לְפָנֶיךָ הִפָּרֶד נָא מֵעָלָי אִם־הַשְּׂמֹאל
10 וְאֵימִנָה וְאִם־הַיָּמִין וְאַשְׂמְאִֽילָה׃ וַיִּשָּׂא־לוֹט אֶת־
עֵינָיו וַיַּרְא אֶת־כָּל־כִּכַּר הַיַּרְדֵּן כִּי כֻלָּהּ מַשְׁקֶה לִפְנֵי
שַׁחֵת יְהוָה אֶת־סְדֹם וְאֶת־עֲמֹרָה כְּגַן־יְהוָה כְּאֶרֶץ
11 מִצְרַיִם בֹּאֲכָה צֹעַר׃ וַיִּבְחַר־לוֹ לוֹט אֵת כָּל־כִּכַּר
הַיַּרְדֵּן וַיִּסַּע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִֽיו׃
12 אַבְרָם יָשַׁב בְּאֶֽרֶץ־כְּנָעַן וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר
13 וַיֶּאֱהַל עַד־סְדֹֽם׃ וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַיהוָה
14 מְאֹֽד׃ וַיהוָה אָמַר אֶל־אַבְרָם אַחֲרֵי הִפָּֽרֶד־לוֹט
מֵעִמּוֹ שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה
15 שָׁם צָפֹנָה וָנֶגְבָּה וָקֵדְמָה וָיָֽמָּה׃ כִּי אֶת־כָּל־הָאָרֶץ
אֲשֶׁר־אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה וּֽלְזַרְעֲךָ עַד־עוֹלָֽם׃
16 וְשַׂמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר׀ אִם־יוּכַל אִישׁ
17 לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַּם זַרְעֲךָ יִמָּנֶֽה׃ קוּם הִתְהַלֵּךְ
18 בָּאָרֶץ לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ אֶתְּנֶֽנָּה׃ וַיֶּאֱהַל
אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן וַיִּֽבֶן־
שָׁם מִזְבֵּחַ לַיהוָֽה׃

# NOTES

## ON THE

# FIRST LESSONS IN TRANSLATING.

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1. *Word of Jehovah.* דָּבָר, Parad. IV.

2. Is. 1:10. *Hear ye the word of Jehovah.* Art. omitted, as in the form *Jehovah's word,* § 108, 2. שָׁמַע, Parad. *F.*

3. Judg. 6:10. *I* [am] *Jehovah your God.* § 141. אֱלוֹהַּ, Parad. I. § 22, 2, *b.* § 8, 4. *Plur. maj.* § 106, 2, *b.* *Suff.* § 89, *table.*

4. ibid. *Ye have not hearkened to my voice.* Position of the *negative,* § 142, 1. קוֹל, Parad. I. לְ *to,* § 100.

5. Deut. 21:7. *Our hands have not shed this blood.* יָד, Parad. II. — (3)* שָׁפַךְ. (4) § 115, 2, and Note. § 27, 1. (5) *art.* § 35; דָּם, Parad. II. — (6) § 37, 1, and Rem. 1.

6. Gen. 3:10. *Thy voice I heard in the garden.* (2) קוֹל, § 8, 4. בַּגָּן = בְּהַגָּן (Sect. IX. 6), גַּן, Parad. VIII. — § 29, 4, *a.* Arrangement of words, § 142, 1, *c.*

7. 1 Chron. 11:1. *Behold, thy bone and thy flesh* [are] *we.* (1) § 103. (2) עֶצֶם (עַצְם), Parad. VI. *a.* (3) בָּשָׂר, Parad. IV. ו, Sect. IX. 3. (4) § 32, *table.*

8. 2 Sam. 4:7. *He lay upon his bed.* (2) שָׁכַב, *Kal. Part.* § 131, 1, & 2, *c.* (3) § 99, *a.* § 101. (4) מִטָּה, § 93, Parad. *A.*

9. Lev. 19:2. *Speak to the whole congregation of the sons of Israel.* דַּבֵּר, *Piel, Imp.* אֶל־, § 101. כָּל־, a noun in the *constr. st.* (*whole of*) from כֹּל (Parad. VIII.), see lex. no. 1, and observe the limitation of the following noun by a succeeding genitive. (4) עֵדָה, § 92, Parad. *B, b.* (5) בֵּן, § 94, inflected in *plur.* like Parad. II.

10. Gen. 24:58. *Wilt thou go with this man?* (1) הֲ, § 150, 2, 2d ¶, § 98, 4. תֵּלְכִי (see lex. הָלַךְ, defective verb § 77), *Kal fut.* 2 *f. sing.* of יָלַךְ, Parad. *K.* (2) § 99, *a.* (3) אִישׁ, § 94, הָ art. (4) no. 5, art. § 109, 2.

11. Ps. 104:1. *Bless, O my soul, Jehovah.* בָּרֵךְ, Parad. *E, Piel.* (2) נֶפֶשׁ (נַפְשׁ), Parad. VI. *a.*

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* The words in each sentence are thus indicated, by numbering them from the right.

12. Gen. 41 : 57. *Sore was the famine in the whole earth.* Arrangement of words, § 142, 1, *a*. (2) רָעָב, Parad. IV., art. § 35. (3) כֹּל, no. 9. (4) אֶרֶץ (Sect. IX. 8), § 29, 4, *a*, and *c*, Rem.—Article, § 109, 1, Rem.

13. Prov. 4 : 2. *For good instruction I give to you.* לֶקַח (לִקְחִי), Parad. VI. Sect. VIII. 3. (3) § 110, 1. (4) נָתַן, Parad. *H.* § 65, Rem 3. § 124, 3. (5) § 101, 2, *table*, *a*. Arrangement, no. 6.

14. Gen. 42 : 38. *My son shall not go down with you.* Arrangement, no. 12. (2) יָרַד, Parad. *K*. (3) no. 9. (4) § 101, Rem. 2.

15. Jer. 7 : 2. *Stand in the gate of the house of Jehovah.* (2) שַׁעַר (שַׁעַר), Parad. VI. *d*. Sect. VIII. 3. *constr. st.* Omission of art. § 108, 2. (3) בַּיִת, § 94. Sect. VIII. 3, *a*. Parad. VI. *h*.

16. Gen. 44 : 16. *God hath found out the guilt of thy servants.* (1) no. 3. Art. § 107, 2. (2) Parad. *O*; with plur. nominative § 143, 2. (4) עָוֹן, Parad. III. § 8, 4. Art. omitted (no. 15). (5) עֶבֶד (עַבְדְּךָ), Parad. VI. *a*.

17. Gen. 32 : 27. *Let me go, for the morn ariseth.* שָׁלַח, Parad. *F*, *Piel Imp.* שַׁלַּח, with *suff.* נִי (§ 57, *table*,—and 3, *b*); for the falling away of the final vowel, § 27, 3, *b*. Accent ( ׃ ) = to a comma or semicolon, (§ 15, 3), class II, 5.—כִּ, § 21, 1, comp. Sect. III. (3) Parads. *D* and *P*. (4) שַׁחַר (שַׁחְרֶךָ), Parad. VI, *d*.

18. Ex. 17 : 4. *What shall I do to this people?* (1) § 37, 3. (2) עָשָׂה, Parads. *D* and *P*, *Kal fut.* 1 *Sing.* (3) = לְהָעָם, Sect. IX. 6. עַם, Parad. VIII. *a*. (4) no. 5.

19. Gen. 3 : 16. *In sorrow shalt thou bring forth children.* עֶצֶב (עִצְבִּ), Parad. VI. *a*. (2) יָלַד, Parad *K*. (3) no. 9.

20. Gen. 40 : 11. *And Pharaoh's cup* [was] *in my hand.* (1) כּוֹס, Parad. I. (3) Sect. IX. 2.

21. Prov. 3 : 1. *My son, my law forget thou not.* (1) no. 9. Accent ( ֗ ) § 15, class II. 7, comp. no. 17. (2) תּוֹרָה, § 93, Parad. *A*. (4) שָׁכַח.—§ 125, 3, *c*.

22. Gen. 3 : 17. *Because thou hast hearkened to the voice of thy wife.* (2) nos. 2 and 4. (3) omission of the art. no. 15. (4) אִשָּׁה, § 94. § 93, expl. 3, Rem.—§ 29, 4, *b*.

23. 2 K. 20 : 14. *What said these men?* (2) Parad. *I*. (3) no. 10 (3); הָ art. (4) § 34, 1, and Rem. § 109, 2.

24. Gen. 28 : 1. *Thou shalt not take a wife of the daughters of Canaan.* (2) לָקַח, § 65, Rem. 2. Form of *prohibition*, comp. no. 21, and ref. (4) בַּת, § 94; inflexion of plur. § 93, Parad. *B*, *a*. מִן, Sect. IX. 4, Lex. 1.

25. Ps. 103 : 14. *He knoweth our frame.* (2) Parads. *K* and *F*. (3) יֵצֶר (יִצְרֵ), Parad. VI., *b*, with *suff.* Sect. V. I., 3.

26. Ex. 9 : 35. (2) no. 17.

27. Prov. 4:2. *My law forsake ye not.* (1) no. 21. (3) עָזַב, Parad. *D*, § 29, 4, *b*. — comp. no. 21.

28. Ex. 10:1. *For I have hardened his heart, and the heart of his servants.* (2) § 134, Rem. 2. (3) כָּבֵד, Hiph. see lex. Kal 5, Hiph. 3. (5) לֵב, Parad. VIII. (8) no. 16.

29. Gen. 9:13. *My bow I set in the cloud.* (2) קֶשֶׁת, Parad. VI, *a*. (3) no. 13. (4) עָנָן, Parad. IV. Prep. and art. § 32, B, and Rem. 2. Use of the art. § 107, 3, Rem. 1, *b*.

30. Prov. 6:20. *Keep, my son, the commandment of thy father.* (3) מִצְוָה, § 93, Parad. *A*. (4) אָב, § 94.

31. Gen. 9:3. *I have given to you all* (2) no. 13. (4) no. 9.

32. Job 35:2. *This dost thou regard as right?* (1) no. 10 (1), and § 34, 1. (2) § 124, 3. (3) Parad. II. לְ prep. *for right* = *as right*, see lex. חָשַׁב, Kal 2.

33. Lev. 22:2. (1) no. 9. (5) ibid.

34. 2 K. 19:22. *Whom hast thou reproached and blasphemed?* (2) comp. 18 (1). (3) Parad. *E*, *Piel*. (4) *Piel*.

35. Ex. 17:2, *Why should ye tempt Jehovah?* (1) lex. *B*. and *C*. Gram. pg. 290, note. § 37, 1, Rem. *a*; comp. Sect. IV. at the end. (2) נָסָה, Parad. *P*, *Piel fut.* ן, § 47, Rem. 4.—§ 125, 3, *d*.

36. Judg. 20:25. *All these drew* [lit. (were) *drawers of*] *the sword.* (1) no. 9. (2) § 34, 1; omission of art. § 108, 2. (3) שָׁלַף, *Kal Part.* Parad. VII.; construction, § 132, 2; omission of the *copula*, § 141. (4) חֶרֶב (חַרְבְּ).

37. Gen. 32:30. *Tell, I pray thee, thy name.* (1) נָגַד, Parad. *H*. *Hiph. Imp. m. sing.*, *lengthened form* (§ 48, 5. § 52, Rem. 3). (2) § 127, 1. *Dagh. f. conj.* § 20, 2, *a*. (3) שֵׁם, Parad. VII. *suff.* ךָ (see table) *in pause*; elsewhere שִׁמְךָ.

38. Num. 10:30. *To my land and to my kindred will I go.* (1) prop. subst. in the *constr. st.*; see § 101. (2) Sect. IX. 8. (4) מוֹלֶדֶת, § 93, Parad. *D*, *a*. (5) no. 10 (1).

39. Jer. 6:20. *Your sacrifices are not pleasant to me.* זֶבַח, Parad. VI. *e*. § 91, Expl. 6, Rem. 1, 2d ¶. (4) § 101, 2, *a*.

40. 1 Chron. 10:4. *Draw thy sword and thrust me through therewith.* (1) no. 36. (2) ibid. (3) דָּקַר, Imp. דְּקֹר, with suff. § 57, 3, *b*. § 60, 2. comp. § 91, expl. 6, Rem. 4. (4) § 101, 2, *a*, Rem. § 151, 3, 2, 2d ¶.

41. Ex. 10:3. *Let my people go, that they may serve me.* (1) no. 17. (2) no. 18. (3) עָבַד, *Kal*, *fut. plur.* 3 *m.* יַעַבְדוּ; with *suff.* § 57, 3, *a*. § 8, 4, and § 9, 9, 1, *b*. Use of וְ with the *Fut.* § 125, 3, *a*. comp. § 126, 1, *c*, and § 152, 1st ¶, and let. *e*.

42. 1 Chron. 12:18. *Peace to thee, and peace to thy helpers; for thy God helpeth thee.* (1) Parad. III. (4) עָזַר, *Kal Part.*

(Parad. VII.) *plur.* with *suff.* ךָ֫, § 89, 2, Rem. 1. Accent and fol mute, comp. no. 17. (6) עֲזַר, *Kal Præt.* 3 *m. sing.* with *suff.* (§ 57, 3, *b*) ךָ, which unites with itself the final stem-letter. — Vowel changes, § 27, 2, *a*, and 3, *a*. — § 124, 3.

43. Ex. 10 : 24. *Go, serve Jehovah.* (1) no. 10 (1).

44. 1 K. 5 : 22. *I have heard that which* [the message which] *thou hast sent unto me.* (2 and 3) § 121, 2. (5) § 101.

45. Judg. 17 : 2. *Behold, the silver is with me; I took it.* (1) no. 7. (2) כֶּסֶף (כַּסְפְּךָ), Parad. VI. *a.* (3) אֵת, prop. a substantive, *accus.* of *place*, (§ 33, *c.* § 116, 1, *b*); with *suff.* § 101, Rem. 1. Accent comp. no. 17. (4) emphatic, — *I* took it; comp. no. 28 (2). (5) Sect. IX. 15.

46. Prov. 4 : 1. *Hear, ye children, a father's instruction.* (3) Parad. II.

47. Jer. 16 : 2. *Thou shalt not take for thyself a wife, and thou shalt not have* [lit. *there shall not be to thee*] *sons and daughters, in this place.* (2 and 4) no. 24. (3) § 122, 1, *b.* (6) הָיָה, Parad. *P*, *Kal fut. plur.* 3 *m.* (9) no. 24 (4). (10) prep. and art. Sect. IX, 6. — Parad. III.

48. Ps. 104 : 24. *The earth is full of thy creatures.* Arrangement, no. 12. (1) מָלֵא, Parad. *O*, § 73, Rem. 1. (2) § 91, expl. 6, Rem. 1. (3) קִנְיָן, Parad. II.

49. Job 35 : 3. *What will it profit thee?* (1) § 37, 1, *a.* (2) סָכַן, *fut.* יִסְכֹּן; § 27, 1.

50. Job 35 : 6. *What wouldst thou do unto him?* (2) עָשָׂה, Parads. *P* and *D*. *Kal fut.* § 125, 5. (3) *Dagh. f. conj.* § 20, 2, *a.*

51. Prov. 7 : 1. *My son, preserve my words, and my precepts shalt thou treasure up with thee.* (3) אֵמֶר, Parad. VI. *b.* § 29, 4, *a.* (4) no. 30. § 8, 4. (5) צָפַן, § 125, 3, *c.* (6) no. 45.

52. Ex. 9 : 5. *To-morrow will Jehovah do this thing, in the land.* (1) comp. § 98, 2, *b.* (4) no. 1. (5) no. 5. accent *Tiphkha.* (6) No. 12. Sect. IX. 6.

53. 1 K. 5 : 20. *And the wages of thy servants will I give to thee, according to all which thou shalt say.* (1) שָׂכָר, Parad. IV (3) no. 13. (4) accent *Zaqeph-qaton.* (7) *final Tseri*, § 67, 1.

54. Lev. 20 : 2. *The people of the land shall stone him with stones.* (1) omission of art. § 108, 2. (3) רָגַם, comp. no. 41. — § 143, 1. (4) אֶבֶן (אַבְנָן), Parad. VI., lit. *with the stone* (בְּ, no. 40), § 107, Rem. 1, *b.*

55. 1 Sam. 12 : 10. *But now, deliver us from the hand of our enemies, and we will serve thee.* (1) § 152, *b.* § 147, 2, 2d ¶.

(2) נָצַל, Parad. *H, Hiph. Imp.*; suff. ־ֵנִי attached to the full form, § 52, Rem. 1, and 3. (4) אֹיֵב, *Kal Part.* Parad. VII. (5) no. 41. *suff.* § 57, 4.

56. Lev. 20: 14. *With fire shall they burn him and them (eas).* (1) Parad. VIII.; prep. and art. no. 54. (2) *indeterminate third person*, § 134, 3. (3 and 4) § 101, Rem. 1.

57. Num. 6: 24. *Jehovah bless thee, and preserve thee.* (1) Parad. *E*; § 59, Rem. 4. (3) § 59. *Suff.* ךָ; the Sheva becoming Seghol *in pause* § 29, 4, *b*, the final vowel of the verb falls away as before other suffixes beginning with a vowel.

58. Ex. 10: 25. *Thou shalt put into our hand sacrifices.* (1) no. 53. (3) no. 39.

59. Gen. 22: 12. *Stretch not forth thy hand against the lad.* (2) no. 17. (1 and 2) no. 21. (4) no. 38; lex. *A*, 3.

60. Judg. 6: 8. *I brought you up from Egypt.* (1) no. 28. (2) no. 17, *Hiph.* (3) no. 56 (4).

61. Ps. 105: 11.

62. Judg. 6: 13. *Our fathers have told us.* (1) סָפַר, *Piel.* (3) no. 30, § 86, 4.

63. Jer. 43: 9. *Take in thy hand great stones.* (1) no. 24. (4) גָּדוֹל, Parad. III. *fem.* § 92, 1; declension, § 92, Parad. *A.* — § 8, 4.

64. Judg. 17: 6. *In those days there was no king in Israel.* (1) יוֹם, § 94. (2) § 32, Rem. 8. (3) prop. subst. אַיִן *const. st.* אֵין (Parad. VI. *h*) *nothing of a king* = *no king.* § 149, 6th ¶.

65. Ex. 9: 33. *And rain was not poured upon the earth.* (1) מָטָר, Parad. IV. (3) *Niph.* Parad. *H.* (4) *He local*, § 88, 2, *a.*

66. Lev. 21: 23. *Unto the altar he shall not approach, because a blemish* [is] *in him.* (2) מִזְבֵּחַ, Parad. VII. (4) Parad. *H*; accent *Tiphhha.*

67 Gen. 42: 33. *By this shall I know that ye are true.* (1) § 34, 1. comp. § 105, 3. (2) no. 25. (4) כֵּן, Parad. I.

68. Ex. 10: 21. *Stretch forth thy hand towards heaven.* (1) נָטָה (§ 75, 2, *b*), Parads. *P* and *H*, § 65, Rem. 1. שָׁמַיִם, § 86 *b* Rem.

69. Ex. 17: 2. *Give us water, that we may drink.* (1) no. 13. (3) § 86 *b*, Rem. (4) שָׁתָה; use of וְ with *Fut.* no. 41.

70. Judg. 6: 16. (1) הָיָה, Parad. *P.* (2) no. 14.

71. Ps. 104: 24. (1) no. 9; lit. *their whole.* (2) חָכְמָה (ָ = ŏ § 92. Parad. *A.* (3) no. 50.

72. Gen. 1: 29. (5) § 109, 1, Rem. (6) Parad. VI. § 90 91 expl. 6, Rem. 2.

73. Judg. 9: 10. *Go thou,—reign over us.* (1) no. 10. (3) מְלָךְ, *Imp.* § 46, Rem. 2. (4) § 101. prop. a *plur.* noun (*accus. of place,* § 116, 1, *b, in the space above,* § 106, 2, *a*), with a nominal *suff.*

74. 2 K. 20: 15. (2) רָאָה. (3) no. 15.

75. Num. 1: 4. *And there shall be with you a man of each tribe.* (1) no. 45. (2) no. 70; *plur.*, as required by the sense. (3 and 4) *distributively,* § 106, 4. (5) מַטֶּה (with prep. and art.), Parad. IX. לְ, § 113, 2;—*the tribe* (i. e. which he represents).

76. Gen. 8: 20. *And he offered burnt offerings upon the altar.* (1) עָלָה, *Hiph. fut. apoc.* § 48. § 74, 5, and Rem. 3, *d. Vav conversive,* § 48 *b.* § 126 *b.*

77. Gen. 42: 33. *The dearth of your households* (*their necessities = what is necessary for them*) *take and go.* (2) רְעָבוֹן, Parad. III.; the penult vowel falling away in the *constr. st.* a helping vowel is required under the first radical, § 28, 1 and 2. (3) no. 15. Methegh, § 9, 1, Rem. (4) no. 24. (5) וְ, § 102, Rem. *d.*—No. 10; § 29, 4, *b.*

78. Judg. 21: 18. *But we cannot give them wives of our daughters.* (3) יָכֹל, § 77, Rem. 1. (4) לָ for לְ * pointed thus before many monosyllabic words, and dissyllables with a *penult* accent. תֵּת, no. 13; *Inf. constr.* § 65, Rem. 3. § 27, 1. (5) § 100, 2, *c.* (6) no. 22. (7) no. 24. מִן, orig. signif. *part of,* § 99, *a.* § 151, 1, *a, b,* and 3, *c.* Lex. 1.

79. Gen. 8: 16. *Go forth from the ark, thou, and thy wife, and thy sons and thy sons' wives, with thee.* (1) יָצָא, § 75, 2, *d.* Parads. *K* and *O.* (3) תֵּבָה, § 93, Parad. *A.* (7) no. 78 (6). (9) no. 45 Division of the verse by the *accents* nearly as in the translation.

80. Ex. 17: 1. *And there was no water for the people to drink.* (1) no. 64 (3). (2) no. 69. (3) ibid. (4); *Infin. constr.* with לְ; lit. *for the drinking of the people,* § 129. הָעָם, *subject,* § 130, 2.

81. Prov. 11: 28. *He that trusteth in his riches, he shall fall.* (1) בֹּטֵחַ, *Kal Part.* § 131, 1. § 142, 2, Rem. *whoso trusteth.* (2) עֹשֶׁר, Parad. VI. *c.* (3) no. 28 (2). (4) נָפַל, Parad. *H.*

82. Ex. 18: 3. *I am a sojourner in a strange land.* (1) Parad. I. (2) no. 70. § 124, 3. (4) *fem.* of נָכְרִי (נֵכָר and ִי., § 85, 5); for the doubling of י, comp. § 91, expl. 8, Rem. 3.

83. Judg. 17: 3. *And now I will return it to thee.* (2) שׁוּב, Parad. *M, Hiph. fut. Suff.* § 57, 4, *table.*

84. Gen. 3: 19. (2) Parad. IV.

85. Gen. 2: 18. (3) no. 70. *Infin. constr.* § 129, 1, *a*; followed by the subject, § 130, 2. (4) art. § 107, 2. (5) לְ, prep. *in*; בַּד noun, Parad. VIII.; וֹ, *suff.*; § 98, 2, *a.*

* § 100, 2, *c.*

86. Gen. 9: 9. *And I, — behold I establish my covenant with you.* (1) comp. § 142, 2. (2) § 103, 2. § 33 2. For forms with suffixes see lex.; for the falling away of ה final, comp. § 74, Rem. 19. (3) no. 83. § 131, 2, *a*, and Rem. 1. (5) Parad. I. *fem. gender*, § 91, *a*.

87. Ex. 8: 5. *How long shall I pray for thee, and for thy servants, and for thy people?* (1) מָתַי; comp. § 98, 2, *a*.* (2) עָתַר, *Hiph.* (4) no. 16.

88. Ex. 2: 13. *Wherefore wouldst thou smite thy fellow?* (1) מָה, lex. *D*, 3. § 147, 5. (2) נָכָה, § 75, 2, *b*. *Hiph. fut.* § 125, 3, *d*. (3) רֵעַ, Parad. I.

89. 1 K. 5: 15. (5: 1.) *For he had heard that him they had anointed king in the place of his father.* (2) *pluperf.* § 124, 2. (4) no. 56. (5) no. 56 (2). (6) לְ, lex. *A*, 3. (7) *subst.* in the *constr. st.* prop. *space beneath*; hence (lex. 2) *place, stead*; here *accus. loci*, § 116, 1, *b*: comp. § 99, *a*.

90. 1 K. 5: 19. *Thy son, whom I will put in thy place upon thy throne, he shall build the house to my name.* (1 and 7) § 142, 2. (4) no. 89; *plur.* § 101, at the end, § 106, 2, *a*. (5) orig. a *subst.* (*space over* or *above*) *constr. st.* of עַל, and *accus. of place*; comp. § 101, at the end of the §. (6) כִּסֵּא, Parad. VII. see expl. 7, Rem. *b*; omission of *Dagh. f.* § 20, 3, *b*. With the accent the *suff.* ךָ becomes ךָ (§ 29, 4, *b*,); — without the accent the form is כִּסְאֲךָ on account of the guttural. (8) בָּנָה. (10) Sect. IX. I.

91. Jer. 44: 25. *We will perform our vows which we have vowed.* (1 and 2) § 128, 3, *a*. (4) נֶדֶר, Parad VI.

92. Judg. 20: 28. *Go up: for to-morrow I will deliver him into thy hand.* (5) *suff. sing.* (*thy*) collectively, with reference to the people as *a whole*; comp. no. 94 (3 and 5): § 144, Rem. 1, 2d ¶, is not applicable here.

93. Job 40: 4. *Behold, I am vile! what shall I answer thee?* (2) קָלַל, Parad. *G*; for accent, see § 15, *table* (14), and Rem. 2. (4) no. 83; *suff.* § 57, 4, *table*; with two accusatives (§ 136, 1), see lex. Hiph. 2, *b*.

94. Lev. 19: 33. *And if there shall sojourn with thee a stranger in your land, ye shall not oppress him.* (1) prop. *and when*; see Gram. p 280, 6th ¶, *b*, and Lex. *B*, 3. (2) גּוּר, Parad. *M*. (4) no. 82. (7) יָנָה, § 75, 2, *e*. *Hiph.*, *fut.* *Form of prohibition*, comp. nos. 24 and 21. (3 and 5) *suff.* comp. no. 92.

95. Lev. 19: 2. *Be ye holy; for holy am I.* (1) Parad. III. (2) no. 70. Arrangement, § 142, 1, *b*.

96. 2 K. 19: 22. *Against whom hast thou raised the voice?* (3) רוּם, Parad. *M*, *Hiph.* (4) strictly, indefinite: *Dagh. f. conj.* § 20, 2, *a*.

* And § 147, 5.

97. 2 Chron. 11: 4. (3) accent *Pazer*. (7) לָחַם, *Niph.* (9) אָח, § 94.

98. Is. 37: 10. *Let not thy God, in whom thou trustest, deceive thee.* (2) נָשָׁא (§ 75, 2, *a*), Parads. *H* and *O*, *Hiph. fut.* יַשִּׁיא, with *suff.* ךָ which becomes ךָ (§ 22, 3) on account of the guttural; see § 59, Rem. 4, and § 73, 2, 3d ¶.—§ 8, 4. (4 and 7) *in whom*, lit. *who — in him*; § 121, 1, and Rem. 2. (6) no. 81.

99. Ex. 17: 2. Comp. no. 35. (2) רִיב, Parad. *N*, *Kal fut.* (תְּרִיבוּ) with *Nun paragog.* (§ 47, Rem. 4); for the shifting of the tone, comp. § 71, 6. (3) § 101, Rem. 2.

100. Esth. 1: 11. *For fair of aspect was she.* (2) טוֹב, *fem.* טוֹבָה, § 92, 1; inflexion § 93, Parad. *A*; connexion with the following subst. § 110, 2. (3) Parad. IX.

101. Ps. 104: 24. (1) lex. *B*, 2. (2) רָבַב, Parad. *G*. (3) Parad. IX.

102. Num. 10: 29. (1) no. 10; *Kal Imp.* with הָ paragog. § 68, Rem. 1. (2) *suff.* § 89, Rem. 2, 2d ¶. (3) טוֹב § 77, where (in order to conform to the lex.) הֵטִיב should be added as *Hiph.* of טוֹב. Use of *Præt.* (*and we do thee good*), comp. § 124, 6.

103. Is. 62: 11. (2) no. 24 (4).—§ 105, 3, *d*; see lex. 5. (5) יֶשַׁע, Parad. E √ Abstract for concrete, § 104, 2, 2nd ¶ (6) (*cometh*) בּוֹא, § 75, 2, *f*.

104. Gen. 3: 19. (1) זֵעָה, § 93, Parad. *A*. (2) אַף, Parad. VIII. (3) Parad. *I*. (4) (לֶחֶם) Parad. VI.; see Rem. 1, 3d ¶. (5) § 99, *a*. (6) (*thy returning*) *Inf. constr.* with *suff.* governed by the prep. עַד; § 129, 1. § 130, 1. ——— (7) § 151, 3, *d*. (8) § 93, Parad. *B*, *c*. — תֹּאכַל (with *penult* accent) § 29, 3, *b*.

105. Jer. 6: 22. (4) *constr. st.* (5) Parad. III.

106. Ps. 105: 42. (5) Parad. VI. *c*. (4 and 5) § 104, 1, with *suff.* § 119, 6; lit. *his word-of-holiness*.

107. Prov. 6: 6. (3) *fem.*—*plur.* ־ִים, § 86, 4. (6) דֶּרֶךְ (דַּרְכְּ), Parad. VI. *a*. (7) חָכַם, *Kal Imp.* § 46, 2, Rem. 1.

108. Jer. 14: 21. (2) פָּרַר, Parad. *G*, *Hiph. fut.* (3) no. 86 (4) no. 102.

109. 2 Chron. 11: 4. (1) no. 104. (2) § 122, Rem. 1. (5) lit *from with me*, see § 151, 2, and *a*. (6) הָיָה, see lex. *Niph.* 1.

110. 2 Chron. 10: 10. (2) no. 28. here, literally, *made heavy*. (4) עֹל, Parad. VIII. (5) וְ *but*; *thou*, no. 28 (2). (6) no. 93; *Hiph. Imp.*; § 127, 1. (7) § 151, 2, *a*, with *suff.* of *plur.* noun, § 101;—lit. *lighten from upon us.*

111. Jer. 6: 26. (2) § 98, 3. (3) no. 103. (4) שָׁדַד, *Kal Part.*

112. 1 Sam. 25: 35. *And to her he said,—go up, in peace, to thy house.* (4) 42; לְ, § 151, 3, *c*, 2d ¶. But comp. Lex. *B*, 3.

**113.** 2 Chron. 10: 11. (1) see lex. עָתָה. (3) עָמַס, *Hiph.* (4) no. 110 (7). (5) no. 110 (4). (8) יָסַף, § 77, Rem. 1. — § 8, 4. (9) § 151, 3, *b*.

**114.** Ex. 17: 5. (1) מַטֶּה, Parad. IX. (2 and 4) no. 98. בְּ, no. 40. (3) no. 88. (6) יְאֹר; omission of *Dagh. f.* in י, § 20, 3, *b*, —— use of the art. § 107, 3. (7) no. 63.

**115.** 2 K. 19: 22. (1—4) no. 96. (5) נָשָׂא, § 75, 2, *a*; *Vav conversive*, no. 76. (6) Parad. III. *accus.* § 116, 1. (7) עַיִן, Parad VI. *h*; Dual with *suff.*

**116.** Judg. 13: 11. (1) קוּם, Parad. *M.* (2) no. 10. (1 and 2) *converse fut.* § 71, Rem. 4. § 126 *b*, 2.(4) prop. *plur.* noun, *space behind* (comp. § 106, 2, *a*); construct state and accusative of place, *in the rear of* —, hence as a prep. *after*; comp. § 101. (5) no. 22.

**117.** Judg. 20: 32. (3) accent *Zaqeph-qaton.* (4) נוּס, *Kal fut.*; with *He paragog.* § 48. § 126, 1. (5) נָתַק, *Kal Pret.* קְ, § 20, 2, *b*. *Suff. him*, collectively, as often in English. — § 124, 6; *let us flee, — and we draw them away, &c.* (7) עִיר. (9) מְסִלָּה, § 93, Parad. *A.* סְ (without *Dagh.*) § 20, 3, *b*.

**118.** Ex. 10: 22. (1) no. 68 (1). § 75, 2, *b*; *converse fut.* no. 116.

**119.** Neh. 1: 8. (2) מָעַל, § 29, 4, *b*; *should ye deal faithlessly* = *if ye* —, comp. § 125, 5. (4) פּוּץ, *Hiph.*

**120.** Ex. 10: 23. (3 and 5) § 122, Rem. 4. (5) no. 97. (8) no. 109. (9) no. 90 (4). (10) § 95, 1. § 118, 1, *a*; accusative designating *length of time*, § 116, 2, *b*. (11) no. 64.

**121.** Gen. 40: 13. (1) בְּ *in*, and עוֹד, *Infin. absol.* of the verb עוּד, *in the continuing* = *whilst yet*; comp. lex. עוֹד, 5. (2) *time how long* as in preced. no. (4) no. 115. (7) § 94. (8) שׁוּב; *Synt.* no. 117 (5). (10) כֵּן, Parad. VIII.

**122.** Jer. 7: 23. (3) *then am I.* (5) לְ (§ 28, 2. § 23, 2,—), comp. הָיָה לְ, lex לְ *A*, 3.

**123.** 1 Sam. 16: 2. (1) § 93, Parad. *A.* (2) Parad. IV. § 106, 1. (5) *tone*, § 44, Rem. 5, *b*. (6) זָבַח, *Inf. constr.* § 139, 2. (7) § 100, *fine*——. (8) no. 103.

**124.** Ex. 4: 2. (1) § 37, 1, *a*. (4) no. 114.

**125.** Gen. 6: 21. (2 and 3) לְ, § 151, 3, *e*. (4) *all kinds of*, § 109, 1, Rem. (5) Parad. II. (7) Parad. *I*; § 125, 3, *d*.

**126.** Gen. 35: 9. (1) רָאָה, *Niph. fut. apoc.* with *Vav conversive*; § 74, Rem. 7. (2) omission of art. § 107, 2. (5) no. 121. prop. *Inf. absol.* in the accusative expressing a qualifying circumstance (§ 128, 2) *with repeating* = *again*; § 98, 2, *d*. (6) *at* (or *in*) *his going* = *when he went*; בּא (§ 8, 4) no. 103, *Inf. constr.*: comp. Sect. IX, 19. (7) פַּדָּן, Parad. II. (9) יְ without Daghesh, § 20, 3, *b*.

## GENESIS, CHAPTER XII.

V. 1. (5 and 6) no. 10; § 151, 3, *e*. (8) no. 38; verbal form denoting often the *place of the action*, § 83, 14. § 84, III. (*ult.*) רָאָה, *Hiph.* with *suff.* § 74, Rem. 19. § 57, 4, *table*; with two accusatives, § 136, 1.

V. 2. (1) גֹ, helping vowel § 28, 3. Methegh § 16, 2, — Sect. II. Rem. 3. (2) לְ, see lex. *A*, 3. (4) no. 57. (1 and 4) ךְ *without* Dagh. l. § 21, 2, *c*, and § 57, 3, *b*. ——. Divide thus: *v'ĕ-yĕs'-khâ, vă-ă"bhâ-rĕkh'-khâ*; so vs. 3, *ŭ-m'qăl-lĕl'-khâ*. (5) *paragog. fut.*; with *Vav conversive*, § 48 *b*. (7) וֶ, § 102, 2, *c*.— In this and similar cases, Methegh may have indicated such a delay of the voice upon the short vowel, as is required in an open syllable: compare its use in the combinations ־ֽ ־ &c. § 26, 3 Rem. *d*. Sect. II. Rem. 2.— Equivalent to *thou shalt be*, § 127, 1. (*ult.*) Parad. *B*, *c*.

V. 3. (2) *Piel Part. plur.* (3) no. 93; *Piel Part. sing.*; with *suff.* § 91, expl. 7, *b*. The change from the *plur.* to the *sing.* is merely a poetic variation in the form of expression. (4) אָרַר. (7) followed by a definite substantive. (8) מִשְׁפָּחָה, Parad. *B*, § 93, expl. 1, 3d ¶. (*ult.*) no. 104.

V. 4. (3) *according to what* = *as*. (4) § 51, Rem. 1. (5) § 101. (8) no. 45. (11) § 104, 2, *c*. (12—15) § 118. (16) no. 79; *at his going forth* = *when he went forth*: צֵאת, צְאֵת; comp. § 23, 2

V. 5. (12) Parad I. with *suff.* םֶ. (14) § 29, 4, *b*. (16) Parad. VI. (נֶפֶשׁ). (21) no. 10. לְ, pointing, no. 78 (4); use with the *Infin.* lex. לְ *C*, 1. (22) comp. no. 65. Last word but one, אַרְצָה (Hahn's ed.) by mistake for אַרְצָה. (23 and *ult.*) כָּ, § 20, 2, *a*.

V. 6. — Observe the modifications of the general idea of *motion* in the verbs הָלַךְ, יָצָא, בּוֹא, עָבַר. (5) no. 47. *genitive* (in place of *apposition*), § 112, 3. (10) art. § 107, 1.

V. 7. (1) no. 126. (10) § 34, 1, and Rem. 1. (11) בָּנָה, *convers. fut.* § 74, Rem. 3, *a*. (13) no. 66: § 83, 14, —*place where* sacrifice is offered. (15) רָאָה, *Niph. Part.*; art. § 107, 2d ¶, *fine*.

V. 8 (2) § 147, last ¶ (3) הַר (with the art. הָהָר), Parad. VIII. comp. § 81, 2; with *He local*, § 88, 2, *a*. (4) (קֶדֶם) Parad. VI.; *on the east*, comp. § 147, 1, 3d ¶. (7) no. 118. (8) אֹהֶל, § 91, expl. 6, Rem. 3. (11) *on the sea*, i e. on the side towards the sea. בֵּית and הָעַי (art. § 107, 3) in the accusative (the *casus adverbialis*) as adverbial designations, — *with Bethe. on the west, and Ai on the east.*

V. 9. (1) נָסַע. (3 and 4) absolute Infinitives, used adverbially (*eundo et castra movendo*) *with going and removing*, i. e. *continually removing*; § 128, 3, *b*, and Rem. 3. (5) נֶגֶב (Parad. VI.) with art and *He local.*

V. 10. (1) *converse fut.* of הָיָה, § 74, Rem. 3, *e*; וַ (without *Dagh.*) no. 126 (9). Methegh may here indicate a delay of the voice upon the vowel, in an open syllable, — vs. 2 (7), — or in a closed one of the form described Sect. II, Rem. 1: comp. its use in הַֽלְלוּ *hă'l'lū*, and before ה, ח, מ, י, when the article is prefixed (2) no. 12. (4) no. 14. (6) ה *local.* (7) no. 94 (2). לְ, vs. 5 (21). (10) Parad. V.

V. 11. (2) vs. 4; here with reference to time. (3) קָרַב, *Hiph.* (4) no. 103. § 139, 2. (6) י, comp. § 126 *b.*—— (15) יָפֶה, *fem.* יָפָה, (§ 92, 1, Parad. IX.), Parad. *B*, a. (15 and 16) Synt. no. 100.

V. 12. (1) comp. § 124, 4. (2) *when*, § 152, *e*, 3d ¶, *b*. (4) no. 56. (6 and 9) § 124, 6. (*ult.*) חָיָה, *Piel.*

V. 13. (3) § 94. (5) מַעַן, lex. *A*, 2, *to the end, it may be well = that it may —.* (6) Parad. *L*. (8) עֲבוּר. (*ult.*) גָּלַל, lex. 2.

V. 14. (2) בְּ, lex. *B*, 5, *b*. — *Infin. constr.* followed by the *subject* in the genitive, § 130, 2: the form has here the effect of the pluperfect; — *when Abraham had entered.* (*ult.*) § 98, 2, *b*. — הִוא, see § 32, Rem 6, 2d ¶.

V. 15. (3) שַׂר. (5) הָלַל, *Piel.* לְ, § 10, Rem. *a*; comp. § 20, 3, *b*. — (9) no. 24; § 65, Rem. 2. (11) § 116, 1, *a*.

V. 16. (1) לְ sign of the dative § 115, 1. (5) see lex. לְ *A*, 4, *b*.

V. 17. (5) נֶגַע (נְגָעִ) Parad. VI. (1 and 5) § 135, 1, Rem. 1, 3d ex. (9 and 10) lex. דָּבָר, 4.

V. 18. (5 and 6) comp. nos. 67 and 124. (8 and 12) *Dagh. f. conj.* § 20, 2, *a*. (11) no. 37.

V. 19. (5) § 126 b, 4th ¶* (7) § 122, 1. (8) *for a wife*, comp. lex. לְ *A*, 9, last ex. (*ult.*) וְ § 102, Rem. *d*.

V. 20. (1) צִוָּה *Piel fut. apoc.* § 74, Rem. 9. (2) lex. עַל *A*, 2, *f*. (*ult.*) § 113, 1.

*** As an exercise on the use of the *accents*, point out the tone-syllables marked by them, and the instances in which they divide the verse in accordance with the sense or otherwise.

## CHAPTER XIII.

V. 1. (1) *Kal fut.* comp. no. 76; § 74, Rem. 3, *d*, and Rem. 14. (*ult.*) see lex. נֶגֶב, a.

V. 2. (4—6) prep. and art. Sect. IX. 6. § 107, Rem. 1, *b*. (4 and 6) Parads. IX. and IV.

V. 3. (2) מַסַּע, Parad. II. The phrase expresses the *manner* or *mode* of proceeding, (by encampments or stations), and hence לְ may be referred to lex. *A*, 9: *according to* (or *by*) *his encampments*, i. e. *from one encampment, or station, to another.* (9 and 11) § 121, 1, and Rem. 2. comp. no. 98. (13) תְּחִלָּה, Parad. *A*. (14 and 17)

* And § 152, 1, e; in effect, *that I might take.*

בֵּין, *constr. st.* of בַּיִן, (Parad. VI.) *a dividing*, or *separating*; prop. a noun in the accusative, as an adverbial designation (§ 116);—*with a dividing* or *separating of Bethel* (*to the one side*), *and a dividing of Ai* (*to the other*); hence, *in the midst, between.*

V. 4. (7) רִאשׁוֹן. V. 5. (2) לְ as in 12: 16 (5). (4) § 151, 1, *a*, *a*. (*ult.*) § 91, expl. 6, Rem. 3. (3) § 107, 2d ¶, *fine.*

V. 6. (5) יָשֶׁב *for dwelling* = so that they might dwell; lex. לְ *C*, 4. (6) יַחַד prop. a subst. in the accusative (§ 98, 2, *b*), with *suff.*—*in their union* = *together.* (10) רַב Parad. VIII.; *in pause*, § 29, 4, *a*. (12) no. 78 (3). (13) § 139, 2.

V. 7. (4) רֹעֵה *Kal Part.* (Parad. IX.) *plur. constr. st.* (4—6) *Abraham's herdsmen*, § 112 1.

V. 8. (5) § 149, אַל—— .(7) comp. 12: 10. § 126, 2, *b*. (8) Parad. *A*. (16 and 17) nos. 23 and 97. § 111.

V. 9. (1) § 150, 2, 2d ¶. (4) פָּנָה (as Parad. IX.) lex. *D*, 2. לְ *in* (lex. *B*, 1). (5) פָּרֵד; for the *penult* accent see § 29, 3, *b*. (7) lex. עַל, *A*, 3, and *C*, II, 2: comp. § 151, 3, *b*. (9) שְׂמֹאל with art.; accus. of *place whither.* (10) יָמַן, Parad. *K*; *fut. paragog.* § 126, 1. וְ *then*, § 124, 6, Rem. 1. (12) יָמִין Parad. III. (*ult.*) שְׂמְאֹל. (10 and *ult.*) § 38, 2, *c*.

V. 10. (5) רָאָה, § 74, Rem. 3, *c*. (8) Parad. II. (11) no. 71. (12) Parad. IX.; omission of the copula, § 141. (13) vs. 9, *plur. constr.* (14) שַׁחֵת *Piel Inf. constr.*; in the genitive, followed by another genitive as the *subject* and by the accus. of the *object* (§ 130, 2 and 3),—*before Jehovah's destroying Sodom.* (13—19) parenthetical. (20) no. 6. (20, 21) comp. lex אֶל, 3, 2d ¶. (24) בּוֹא *Infin. constr.* with *suff* (2 *pers.* § 134, 3, *c*); in the accusative (§ 116, 3),—*to thy coming* = *till thou comest*, i. e. along its (the Jordan's) course to Zoar.

V. 11. (8) 13: 9. (10) see lex. מִן, 3, *c*. mid. comp. § 147, 1, 3d ¶. (12 and 14) no. 120.

V. 12. (7) no. 117 (7). (8) art. § 107, 2.

V. 13. (3) Parad. VIII. (5) § 100, last ¶; comp. חָטָא לְ, lex. לְ *A*, 1.

V. 14. (5) no. 116. (8) § 151, 2, *a*. (9) § 75, 2, *a*. Imp with נָא, § 127, 1. (18) no. 105. (18—21) with ה *local*, § 88, 2, *a*. Comp. lex. אָחוֹר, 2, יָם, 3.

V. 15. (6 and 7) § 131, 2, *a*.

V. 16. (1) *and I make*, § 124, 4, and remark. (4) no. 84. (6) *for*, lex. *B*, 3. (8) no. 78. (9) § 122, Rem. 2. (10) מְנוֹת, *Infin. constr.*; complement of preced. verb, § 139, 2; followed by the proper case of the verb, § 130, 1.

V. 17. (4) אֹרֶךְ, Parad. VI. (5) רֹחַב, do.

THE END.

A

# HEBREW READING BOOK:

PREPARED WITH REFERENCE TO THE TRANSLATION

OF

RÖDIGER'S EDITION OF GESENIUS'S GRAMMAR.

BY

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# READING LESSONS.

## I. SCRIPTURE PHRASES AND SENTENCES.

1 פְּרִי גֹ֫דֶל* לֵבָב׃

2 דְּבַר הַמֶּ֫לֶךְ הַגָּדוֹל׃

3 יְמֵי שְׁנֵי חַיֵּי אֲבוֹתָי׃

4 זֵ֫כֶר צַדִּיק לִבְרָכָה׃

5 אַתָּה יְהוָֹה טוֹב וְסַלָּח׃

6 תִּקְטֹל אֱלוֹהַּ רָשָׁע׃

7 מִי יִשְׁכֹּן בְּהַר קָדְשֶׁךָ׃

8 כָּבֵד הָרָעָב בָּאָרֶץ׃

9 אַיֵּה סֹפֵר אֶת־הַמִּגְדָּלִים׃

10 צֶ֫דֶק מִשָּׁמַיִם נִשְׁקָף׃

11 יִזָּכֵר עֲוֹן אֲבֹתָיו׃

12 מִי תִכֵּן אֶת־רוּחַ יְהוָֹה׃

13 כַּבֵּד אֶת־אָבִ֫יךָ וְאֶת־אִמֶּךָ׃

14 דָּמוֹ מִיָּדְךָ אֲבַקֵּשׁ׃

15 גֻּנַּ֫בְתִּי מֵאֶ֫רֶץ הָעִבְרִים׃

16 הִכְבִּיד נְחָשְׁתִּי׃

17 עַל יְהוָֹה הָשְׁלַ֫כְתִּי מֵרָחֶם׃

18 אֶשְׁתַּמֵּר מֵעֲוֹנִי׃

19 וְעַתָּה ׀ תֶּחֱזַקְנָה יְדֵיכֶם׃

20 דּוֹר יְשָׁרִים יְבֹרָךְ׃

21 כִּי שָׁכַ֫חַתְּ אֱלֹהֵי יִשְׁעֵךְ׃

22 בֵּן חָכָם יְשַׂמַּח אָבִיו׃

23 יְהוָֹה יִשְׁמָרְךָ מִכָּל־רָע׃

24 הַדְרִיכֵ֫נִי בַאֲמִתֶּךָ וְלַמְּדֵנִי׃

25 כְּשָׁמְעֲכֶם אֶת־קוֹל הַשֹּׁפָר׃

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* The accent or tone of words in these Phrases is always at the end, except when marked on the *penultima* by the sign (֫) or by one of the regular accents (§ 15).

26 זֶה דַרְכֵּךְ מִנְּעוּרַיִךְ כִּי לֹא־שָׁמַעַתְּ בְּקוֹלִי׃
27 סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים׃
28 הַדֶּלֶת תִּסּוֹב עַל־צִירָהּ וְעָצֵל עַל־מִטָּתוֹ׃
29 אָז הוּחַל לִקְרֹא בְּשֵׁם יְהוָֹה׃
30 בְּכָל־לֵב אֶצֹּר פִּקּוּדֶיךָ׃
31 תֶּן־לִי הַנֶּפֶשׁ וְהָרְכֻשׁ קַח־לָךְ׃
32 אִם־תַּעְצְרֵנִי לֹא־אֹכַל בְּלַחְמֶךָ׃
33 הוֹשִׁיעֵנִי יְהוָֹה וְאִוָּשֵׁעָה׃
34 אָדָם יְלוּד אִשָּׁה קְצַר יָמִים וּשְׂבַע רֹגֶז׃
35 וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה׃
36 אֶת־מִי חֵרַפְתָּ וְגִדַּפְתָּ וְעַל־מִי הֲרִימוֹתָ קּוֹל׃
37 מֵהָאֹכֵל יָצָא מַאֲכָל וּמֵעַז יָצָא מָתוֹק׃
38 הֲנִגְלֹה נִגְלֵיתִי אֶל־בֵּית אָבִיךָ׃
39 לָקַחַת נַפְשִׁי זָמָמוּ׃
40 אֶל־אַרְצִי וְאֶל־מוֹלַדְתִּי אֵלֵךְ׃
41 בְּנִי שְׁמֹר אֲמָרָי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ׃
42 קַח בְּיָדְךָ אֲבָנִים גְּדֹלוֹת וּטְמַנְתָּם׃
43 מָה־רַבּוּ מַעֲשֶׂיךָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃
44 מַה־מָּתוֹק מִדְּבַשׁ וּמֶה עַז מֵאֲרִי׃
45 וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כָּרֶם׃
46 הֶרֶף מֵאַף וַעֲזֹב חֵמָה׃
47 מַכֵּה אִישׁ וָמֵת מוֹת יוּמָת׃
48 וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי וָאֹכֵל׃
49 שָׁמַעְתִּי אֵת אֲשֶׁר־שָׁלַחְתָּ אֵלָי׃
50 בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתְהֶן׃
51 לְכִי־אַתְּ מָלְכִי עָלֵינוּ׃
52 עָשֹׂה נַעֲשֶׂה אֶת־נְדָרֵינוּ אֲשֶׁר נָדַרְנוּ׃
53 אָנֹכִי הֶעֱלֵיתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם׃
54 לֹא־תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יְעַוֵּר עֵינֵי חֲכָמִים׃
55 אַל־יַשִּׁאֲךָ אֱלֹהֶיךָ אֲשֶׁר אַתָּה בּוֹטֵחַ בּוֹ׃
56 תְּנוּ לָנוּ מַיִם וְנִשְׁתֶּה׃
57 אַל־תָּפֵר בְּרִיתְךָ אִתָּנוּ׃
58 כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף רַגְלְכֶם בּוֹ לָכֶם נְתַתִּיו׃
59 בַּיָּמִים הָהֵם הֵחֵל יְהוָֹה לְקַצּוֹת בְּיִשְׂרָאֵל׃

60 אָבִיךָ הִכְבִּיד אֶת־עֻלֵּנוּ וְאַתָּה הָקֵל מֵעָלֵינוּ ׃
61 לֵךְ אֶל־נְמָלָה עָצֵל רְאֵה דְרָכֶיהָ וַחֲכָם ׃
62 לֹא־תַעֲלוּ וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם ׃
63 וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלַע בְּמַטֵּהוּ פַּעֲמָיִם ׃
64 הֵן קַלֹּתִי מָה אֲשִׁיבֶךָּ יָדִי שַׂמְתִּי לְמוֹ־פִי ׃
65 הֲלֹא אָב אֶחָד לְכֻלָּנוּ הֲלֹא אֵל אֶחָד בְּרָאָנוּ מַדּוּעַ נִבְגַּד
אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ ׃
66 שְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בִּדְמֵי טָהֳרָה בְּכָל־קֹדֶשׁ
לֹא־תִגָּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מְלֹאת יְמֵי טָהֳרָהּ ׃

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# II. EXTRACTS IN PROSE.

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## 1. The Priests' Benediction.

**Num. vi. 22–26.**

22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר ׃ 23 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר
כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם ׃ 24 יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ ׃
25 יָאֵר יְהוָה ׀ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ ׃ 26 יִשָּׂא יְהוָה ׀ פָּנָיו אֵלֶיךָ וְיָשֵׂם
לְךָ שָׁלוֹם ׃

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## 2. Jotham's Parable.

**Judges ix. 6–15.**

6 וַיֵּאָסְפוּ כָּל־בַּעֲלֵי שְׁכֶם וְכָל־בֵּית מִלּוֹא וַיֵּלְכוּ וַיַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ
לְמֶלֶךְ עִם־אֵלוֹן מֻצָּב אֲשֶׁר בִּשְׁכֶם ׃ 7 וַיַּגִּדוּ לְיוֹתָם וַיֵּלֶךְ וַיַּעֲמֹד
בְּרֹאשׁ הַר־גְּרִזִּים וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שִׁמְעוּ אֵלַי בַּעֲלֵי שְׁכֶם
וְיִשְׁמַע אֲלֵיכֶם אֱלֹהִים ׃ 8 הָלוֹךְ הָלְכוּ הָעֵצִים לִמְשֹׁחַ עֲלֵיהֶם מֶלֶךְ
וַיֹּאמְרוּ לַזַּיִת מָלְוֹכָה עָלֵינוּ ׃ 9 וַיֹּאמֶר לָהֶם הַזַּיִת הֶחֳדַלְתִּי אֶת־דִּשְׁנִי
אֲשֶׁר־בִּי יְכַבְּדוּ אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים ׃ 10 וַיֹּאמְרוּ

v. 8. מלכה קרי

הָעֵצִים לַתְּאֵנָה לְכִי־אַתְּ מָלְכִי עָלֵינוּ׃ 11 וַתֹּאמֶר לָהֶם הַתְּאֵנָה הֶחֳדַלְתִּי
אֶת־מָתְקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃ 12 וַיֹּאמְרוּ
הָעֵצִים לַגֶּפֶן לְכִי־אַתְּ מָלְוֹכִי עָלֵינוּ׃ 13 וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֳדַלְתִּי
אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃
14 וַיֹּאמְרוּ כָל־הָעֵצִים אֶל־הָאָטָד לֵךְ אַתָּה מְלָךְ־עָלֵינוּ׃ 15 וַיֹּאמֶר
הָאָטָד אֶל־הָעֵצִים אִם בֶּאֱמֶת אַתֶּם מֹשְׁחִים אֹתִי לְמֶלֶךְ עֲלֵיכֶם בֹּאוּ
חֲסוּ בְצִלִּי וְאִם־אַיִן תֵּצֵא אֵשׁ מִן־הָאָטָד וְתֹאכַל אֶת־אַרְזֵי הַלְּבָנוֹן׃

v. 12. מלכי קרי

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## 3. Elijah's Ascension.

### 2 Kings ii. 1–12.

1 וַיְהִי בְּהַעֲלוֹת יְהוָה אֶת־אֵלִיָּהוּ בַּסְעָרָה הַשָּׁמָיִם וַיֵּלֶךְ אֵלִיָּהוּ
וֶאֱלִישָׁע מִן־הַגִּלְגָּל׃ 2 וַיֹּאמֶר אֵלִיָּהוּ אֶל־אֱלִישָׁע שֵׁב־נָא פֹה כִּי יְהוָה
שְׁלָחַנִי עַד־בֵּית־אֵל וַיֹּאמֶר אֱלִישָׁע חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֶזְבֶךָּ וַיֵּרְדוּ
בֵּית־אֵל׃ 3 וַיֵּצְאוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אֱלִישָׁע וַיֹּאמְרוּ
אֵלָיו הֲיָדַעְתָּ כִּי הַיּוֹם יְהוָה לֹקֵחַ אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר
גַּם־אֲנִי יָדַעְתִּי הֶחֱשׁוּ׃ 4 וַיֹּאמֶר לוֹ אֵלִיָּהוּ אֱלִישָׁע ׀ שֵׁב־נָא פֹה כִּי
יְהוָה שְׁלָחַנִי יְרִיחוֹ וַיֹּאמֶר חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֶזְבֶךָּ וַיָּבֹאוּ
יְרִיחוֹ׃ 5 וַיִּגְּשׁוּ בְנֵי־הַנְּבִיאִים ׀ אֲשֶׁר בִּירִיחוֹ אֶל־אֱלִישָׁע וַיֹּאמְרוּ
אֵלָיו הֲיָדַעְתָּ כִּי הַיּוֹם יְהוָה לֹקֵחַ אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר
גַּם־אֲנִי יָדַעְתִּי הֶחֱשׁוּ׃ 6 וַיֹּאמֶר לוֹ אֵלִיָּהוּ שֵׁב־נָא פֹה כִּי יְהוָה שְׁלָחַנִי
הַיַּרְדֵּנָה וַיֹּאמֶר חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֶזְבֶךָּ וַיֵּלְכוּ שְׁנֵיהֶם 7 וַחֲמִשִּׁים
אִישׁ מִבְּנֵי הַנְּבִיאִים הָלְכוּ וַיַּעַמְדוּ מִנֶּגֶד מֵרָחוֹק וּשְׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן׃
8 וַיִּקַּח אֵלִיָּהוּ אֶת־אַדַּרְתּוֹ וַיִּגְלֹם וַיַּכֶּה אֶת־הַמַּיִם וַיֵּחָצוּ הֵנָּה וָהֵנָּה
וַיַּעַבְרוּ שְׁנֵיהֶם בֶּחָרָבָה׃ 9 וַיְהִי כְעָבְרָם וְאֵלִיָּהוּ אָמַר אֶל־אֱלִישָׁע שְׁאַל
מָה אֶעֱשֶׂה־לָּךְ בְּטֶרֶם אֶלָּקַח מֵעִמָּךְ וַיֹּאמֶר אֱלִישָׁע וִיהִי־נָא פִּי־שְׁנַיִם
בְּרוּחֲךָ אֵלָי׃ 10 וַיֹּאמֶר הִקְשִׁיתָ לִשְׁאוֹל אִם־תִּרְאֶה אֹתִי לֻקָּח מֵאִתָּךְ
יְהִי־לְךָ כֵן וְאִם־אַיִן לֹא יִהְיֶה׃ 11 וַיְהִי הֵמָּה הֹלְכִים הָלוֹךְ וְדַבֵּר
וְהִנֵּה רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ וַיַּפְרִדוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלִיָּהוּ בַּסְעָרָה
הַשָּׁמָיִם׃ 12 וֶאֱלִישָׁע רֹאֶה וְהוּא מְצַעֵק אָבִי ׀ אָבִי רֶכֶב יִשְׂרָאֵל
וּפָרָשָׁיו וְלֹא רָאָהוּ עוֹד וַיַּחֲזֵק בִּבְגָדָיו וַיִּקְרָעֵם לִשְׁנַיִם קְרָעִים׃

v. 1. הס״ בחטף קמץ

# III. EXTRACTS IN POETRY.

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## CHARACTERISTICS OF HEBREW POETRY.

Before the student begins to translate the following Extracts, it is proper in a few brief statements to call his attention to the subject of Hebrew Poetry. Those who may desire fuller instruction are referred to *Lowth's* Lectures on Heb. Poetry, especially Lect. xix.; *Herder's* Geist der Hebr. Poesie; *De Wette's* Einleitung in die Psalmen; *Ewald's* Poetische Bücher, I.; and *Nordheimer's* Hebrew Grammar, §§ 1120–1130.

The greater part of the Old Testament is poetical in its composition, though only the Psalms, Job, and Proverbs (technically called אֱמֶת, from the first letter in the Hebrew name of each) are generally termed poetical books. The style of these writings is, however, very unlike what is called poetry in most other languages. It does not consist in metre, like the versification of the Greeks, the Romans, and nearly all other nations; and much less does it exhibit rhyme (see below), like most of the poetry of modern Europe and Asia. In its form or structure, the poetry of the ancient Hebrews was distinguished from prose, chiefly if not solely by brevity of expression and by impressing the sentiments in the way of repetition, comparison, or contrast. Hence it has some characteristics of *language*, viz. the use of peculiar words, forms of words, &c., as explained in the Grammar, § 2, 4. But the grand characteristic, which in fact constitutes its rhythm, is a proportion or correspondence in thought and expression* between the clauses of a sentence, which accordingly in its simplest form consists of only two members (*δίστιχον*).

Hence the poetry or rhythm of the Hebrews is generally termed *parallelism*,† as consisting in a mutual correspondence between the members of a period. And the different modes of exhibiting this parallelism mainly constitute the varieties of the poetic style, of which these are the principal:—1. Lyric Poetry, consisting chiefly of such compositions as the Psalms, distinguished by the effusion of pious sentiments. 2. Epic Poetry, as in Job—at least the style of this book resembles the epic more than any other production of the classic muse. 3. Didactic Poetry, as in the Proverbs. 4. Pastoral Poetry or

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* Sometimes the proportion or correspondence appears only in expression, while the thought runs on in the common way of prose, as in Job ix. 2, 3, 4.

† It is very often of essential service to the *interpreter* of Scripture to notice this parallelism. There are numerous expressions and passages to the meaning of which a clue may thus be obtained. For example, in Ps. lxxvi. 3 (*his tabernacle is* בְשָׁלֵם, *and his dwelling place in Zion*) it has been doubted whether בְשָׁלֵם means *in peace* or *in Salem;* but the doubt can scarcely remain when one considers the corresponding clause, where *in Zion* stands parallel to the term in question and determines it to mean *in Salem.*

Idyls, such as the Canticles. 5. Prophetic Poetry, which is best exemplified in the earlier prophetic books (Joel, Isaiah, Habakkuk, &c.), for in the later (e. g. Ezekiel, Haggai, Zechariah) it scarcely differs from prose.

Parallelism is generally distinguished into three sorts, according to the relation in sense between the corresponding members, which relation may be *synonymous*, *antithetic*, or *synthetic*.

1. *Synonymous Parallelism.* In this the second member is more or less a repetition of the first. These examples may serve to illustrate the correspondence:—

Prov. vi. 2.

נוֹקַשְׁתָּ בְאִמְרֵי־פִיךָ
נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ׃

Thou art snared in the words of thy mouth;
Thou art taken in the words of thy mouth.

Job v. 6.

כִּי לֹא־יֵצֵא מֵעָפָר אָוֶן
וּמֵאֲדָמָה לֹא־יִצְמַח עָמָל׃

For affliction comes not forth from the dust;
And trouble springs not forth from the ground.

Sometimes each member of the parallelism consists of two parts, so that we have four clauses, as in

Gen. iv. 23.*

עָדָה וְצִלָּה שְׁמַעַן קוֹלִי
נְשֵׁי לֶמֶךְ הַאְזֵנָּה אִמְרָתִי

* This passage strikingly exhibits *rhyme* as well as parallelism. The same is found in many other poetic sentences; e. g. in Job vi. we find it *six times*, viz. in vs. 4, 7, 9, 13, 22, 29. But there is no satisfactory proof, that in these or other cases the rhyme was (as *De Wette*, &c. suppose) *designed* by the poet. On the contrary, it is almost certain, that the poet had no such design. For if he had, he might with perfect ease have given in Job vi. *ten more* rhymes, e. g. in v. 8 there might be as good a rhyme as we find in v. 9, by a very simple change in the arrangement of the words; thus, instead of the present order:

מִי־יִתֵּן תָּבוֹא שֶׁאֱלָתִי
וְתִקְוָתִי יִתֵּן אֱלוֹהַּ׃

he might without affecting the sense, have written:

מִי־יִתֵּן תָּבוֹא שֶׁאֱלָתִי
וְיִתֵּן אֱלוֹהַּ תִּקְוָתִי׃

As another proof that rhymes in Hebrew Poetry are *undesigned*, we may point out the fact, that they consist in the recurrence of like *suffixes* or *terminations* in

כִּי אִישׁ הָרַגְתִּי לְפִצְעִי
וְיֶלֶד לְחַבֻּרָתִי׃

Adah and Zillah, hear my voice,
  Ye wives of Lamech, hearken to my speech;
For I have slain a man to my wounding,
  And a youth to my hurt.

As another instructive example of this parallelism with four clauses we may adduce Ps. xix. 8:

תּוֹרַת יְהוָה תְּמִימָה
מְשִׁיבַת נָפֶשׁ
עֵדוּת יְהוָה נֶאֱמָנָה
מַחְכִּימַת פֶּתִי׃

The law of Jehovah is perfect,
  Reviving the spirit;
The testimony of Jehovah is sure,
  Making wise the simple.

It may be remarked in general, that under this *synonymous parallelism*, which is the most frequent form of the Hebrew rhythm, we find an exceedingly great variety of constructions.

2. *Antithetic Parallelism.* In this the idea of the second member stands in opposition or contrast to that of the first. This construction is specially frequent in the book of Proverbs, where very many of the sentiments are thus illustrated or impressed by antithesis. E. g. Prov. x. 1:

בֵּן חָכָם יְשַׂמַּח־אָב
וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

A wise son makes a glad father;
But a foolish son is the heaviness of his mother.

For other examples see Ps. i. 6; cii. 27, 28; cxlvii. 6; Is. i. 3.

3. *Synthetic Parallelism.* In this the idea of the first member is enforced not so much by repetition or antithesis in what follows, as by expansion and modification. E. g. Ps. xxvii. 4:

אַחַת שָׁאַלְתִּי מֵאֵת־יְהוָה
אוֹתָהּ אֲבַקֵּשׁ
שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיַּי

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the *inflexions* of nouns and verbs, so that they actually often appear also in the plainest prose, e. g. Josh. xxiii. 11:

וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשׁוֹתֵיכֶם
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם׃

לַחֲזוֹת בְּנֹֽעַם־יְהוָה
וּלְבַקֵּר בְּהֵיכָלֽוֹ׃

One thing I ask from Jehovah,
It will I seek after,—
My dwelling in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.

*** In most editions of the Hebrew Bible, the poetry is not given (as in the above examples) in lines according to the parallelism, but appears in the same form as the prose (except in Ex. xv., Deut. xxxii., Judges v., and 2 Sam. xxii.). The *accents*, however, serve to indicate the divisions or lines. Thus a simple parallelism is divided into two members by *Athnach* (֑) or *Merka* with *Mahpakh* (֥֤); and in a compound one the subdivisions of the members are usually made by *Zaqeph-qaton* (֔) and *Rebhia* (֗).

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## 1. Part of the Song of Moses.

Deut. xxxii. 1–4.

1 הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה     וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִֽי׃
2 יַעֲרֹף כַּמָּטָר לִקְחִי     תִּזַּל כַּטַּל אִמְרָתִי
כִּשְׂעִירִם עֲלֵי־דֶשֶׁא     וְכִרְבִיבִים עֲלֵי־עֵֽשֶׂב׃
3 כִּי שֵׁם יְהוָה אֶקְרָא     הָבוּ גֹדֶל לֵאלֹהֵֽינוּ׃
4 הַצּוּר תָּמִים פָּעֳלוֹ     כִּי כָל־דְּרָכָיו מִשְׁפָּט
אֵל אֱמוּנָה וְאֵין עָוֶל     צַדִּיק וְיָשָׁר הֽוּא׃ .

צ״ רבתי

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## 2. Parable of the Degenerate Vineyard.

Isaiah v. 1–7.

1 אָשִׁירָה נָּא לִידִידִי שִׁירַת דּוֹדִי לְכַרְמוֹ כֶּרֶם הָיָה לִידִידִי בְּקֶרֶן
בֶּן־שָֽׁמֶן׃ 2 וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ שֹׂרֵק וַיִּבֶן מִגְדָּל בְּתוֹכוֹ וְגַם־יֶקֶב
חָצֵב בּוֹ וַיְקַו לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֻשִֽׁים׃ 3 וְעַתָּה יוֹשֵׁב יְרוּשָׁלִַם וְאִישׁ
יְהוּדָה שִׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִֽי׃ 4 מַה־לַּעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עָשִׂיתִי
בּוֹ מַדּוּעַ קִוֵּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֻשִֽׁים׃ 5 וְעַתָּה אוֹדִיעָה־נָּא אֶתְכֶם
אֵת אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי הָסֵר מְשׂוּכָּתוֹ וְהָיָה לְבָעֵר פָּרֹץ גְּדֵרוֹ וְהָיָה

v. 5. חכ״ ברנש

לְמִרְמָס׃ 6 וַאֲשִׁיתֵהוּ בָתָה לֹא יִזָּמֵר וְלֹא יֵעָדֵר וְעָלָה שָׁמִיר וָשָׁיִת וְעַל
הֶעָבִים אֲצַוֶּה מֵהַמְטִיר עָלָיו מָטָר׃ 7 כִּי כֶרֶם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל
וְאִישׁ יְהוּדָה נְטַע שַׁעֲשׁוּעָיו וַיְקַו לְמִשְׁפָּט וְהִנֵּה מִשְׂפָּח לִצְדָקָה וְהִנֵּה
צְעָקָה׃

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## 3. Praise of a Good Wife.

Prov. xxxi. 10–31.

10 אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ׃ 11 בָּטַח בָּהּ לֵב
בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר׃ 12 גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ׃ 13 דָּרְשָׁה
צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃ 14 הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק
תָּבִיא לַחְמָהּ׃ 15 וַתָּקָם ׀ בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃
16 זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ נָטַע כָּרֶם׃ 17 חָגְרָה בְעוֹז מָתְנֶיהָ
וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃ 18 טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה בַלַּיְל נֵרָהּ׃
19 יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָלֶךְ׃ 20 כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ
שִׁלְּחָה לָאֶבְיוֹן׃ 21 לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים׃
22 מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ׃ 23 נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ
בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃ 24 סָדִין עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי׃
25 עוֹז־וְהָדָר לְבוּשָׁהּ וַתִּשְׂחַק לְיוֹם אַחֲרוֹן׃ 26 פִּיהָ פָּתְחָה בְחָכְמָה
וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ׃ 27 צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא
תֹאכֵל׃ 28 קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ׃ 29 רַבּוֹת בָּנוֹת עָשׂוּ
חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃ 30 שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה
הִיא תִתְהַלָּל׃ 31 תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃

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v. 15. בְּעוֹד כ״א וַתִּתֵּן v. 16. נטעה קרי v. 18. טָעֲמָה עט״ בלילה קרי
v. 25. עֹז כ״א v. 27. הליכות קרי

# NOTES.

## I. SCRIPTURE PHRASES AND SENTENCES.

N. B. For the *derivation* of Nouns, the Lexicon must be consulted; but this necessity can occasion no difficulty, even to the beginner, now that he can have *Gesenius's* with the words in alphabetical order.

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1, P$^{e}$rī' ghŏ'-dhĕl lē-bhā'bh.* *Fruit-of greatness-of heart*, i. e., boasting. *P$^{e}$rī'* is a noun masc. sing. in the constr. state (see § 87), and belongs to class or Parad. VI. i. (§ 91): the פ has Daghesh lene (see § 6, 3, § 13, 1, § 21, 1). *Ghŏ'dhĕl*, noun masc. sing. constr. st. Parad. VI. c.: the ג without Daghesh lene (§ 6, 3) because preceded by a word ending with a vowel and closely connected (see § 21, 1, at the end). *Lēbhā'bh*, noun masc. sing. absol. st. (see § 87, 1, at the close), Parad. IV. a.—This example shows *a*) that the relation of the genitive case, or what is called the constr. state in Hebrew, is indicated essentially by mere closeness of connexion between words as uttered, for there is no change whatever in the form of *p$^{e}$ri* and *ghodhel*, though each is in constr. state (see § 87, 1, and Note †); *b*) that there may be several successive nouns in the constr. state depending on each other (see § 112, 1): see also below in No. 3.—The sign ( : ) at the end is *Sŏph-pāsūq*, which is always preceded by the accent *Sillug* (§ 15).

2. D$^{e}$bhă'r hăm-mā'-lĕkh hăg-gā-dhō'l. *Word-of the great king. D$^{e}$bhăr*, noun m. sing. constr. st. of דָּבָר, Parad. IV. Here notice how the close connexion in utterance, or the constr. state, occasions a change of the vowels (see § 87, 1).—*Hămmā'lĕkh*, noun m. sing. absol. st. Parad. VI. a; with the article (הַ·) prefixed (see § 35). *Hăggādhō'l*, adj. m. sing. with article; on ג with Dagh. forte see § 13, 3.—Observe how the adj. stands *after* the noun, and agrees with it in gender and number (see § 110, 1) and in taking the art. (see § 109, 2).

3. Y$^{e}$mē' sh$^{e}$nē' chăy-yē' $^{a}$bho-thā'i. *The days-of the years-of the life-of my fathers. Y$^{e}$mē'*, noun m. pl. constr. st.; the sing. יוֹם, irregularly inflected

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* For the sounds of the consonants and vowels as here employed to express the Hebrew pronunciation, see § 6 with Note † on page 35 and Note * on page 39, also § 10.—On Hebrew syllables see § 26.

(§ 94). *Sh<sup>e</sup>nē*, noun fem. pl. constr. st.; sing. שָׁנָה (§ 93, Parad. *B*, a) but here with *masc.* plural (see § 86, 4). *Chăyyē*, noun m. pl. constr. st.; sing. חַי, Parad. VIII.—the pl. form used with sing. sense (see § 106, 2, *a*). אֲבוֹתָי noun m. pl. (but with *fem.* form (§ 86, 4), with suff. 1 pers. sing. (ָי for ַי because of pause *Silluq*, § 29, 4, *a*); sing. אָב, irreg. inflexion (§ 94).—Observe here the succession of three nouns in the constr. st. (§ 112, 1), and the effect of the close connexion in utterance not only changing the vowels (as in No. 2) but also eliding or slurring over the consonant ם (יְמֵי for יָמִים, &c., according to § 87, 2, *a*).—Observe also the absence of the art. before the nouns, owing to their being in the constr. st., and as such not needing the art. (see § 108, 2); comp. our expression *God's word* for *the word of God* (see Note, p. 213).

4. Zē'-khĕr tsăd-dī'q lĭbh-rā-khā'. *The memory-of a righteous* (man) *for a blessing*, i. e. is blessed. *Zē'khĕr*, Parad. VI. b; art. omitted (§ 108, 2); constr. st. without any change (see above No. 1). *Tsăddī'q*, adj. m. sing., agreeing with אָדָם *man*, which is understood. *Lĭbhrākhā'*, noun f. sing., absol. st., Parad. *B*, c; with prep. לְ *to* prefixed (§ 100, 2), here with short *Chireq* (לִ) according to § 28, 1.—Observe the ellipsis of the copula (i. e., the verb *to be*), according to § 141.

5. Ăt-tā' Y<sup>e</sup>hō-vā' tōbh v<sup>e</sup>săl-lā'ch. *Thou, Jehovah*, (art) *good and forgiving*. *Āttā'*, pron. personal or separate, 2 pers. sing. masc. (see § 32). *Y<sup>e</sup>hōvā'*, pr. n.; for the signification and the pronunciation of this word, see Lexicon. *Tōbh*, adj. m. sing. agreeing with אַתָּה. *V<sup>e</sup>să'llāch*, adj. m. sing., with conj. וְ *and* prefixed (§ 102, 2).—Obs. ellipsis of copula (*art*) according to § 141.

6. Tĭq-tō'l <sup>e</sup>lō'<sup>a</sup>h rā-shā'. *Thou wilt slay, O God, the wicked.* *Tĭq-tō'l*, verb 2 p. sing. m. fut. Kal; root קָטַל, Parad. B. אֱלוֹהַּ, noun m. sing., Parad. I; the הּ with *Mappiq* (§ 14) and *Pattach furtive* (see § 8, 2). *Rāshā'* (on omission of ע, see p. 35), adj. m. sing. agreeing with אָדָם understood; art. omitted in poetic style (see p. 211.—Observe the arrangement of the words (§ 142, 1).

7. Mī yĭsh-kō'n b<sup>e</sup>hā'r qŏdh-shĕ'-khā. *Who shall dwell in the mountain-of thy holiness*, i. e. in thy holy mount? *Mī*, pron. interrog. (§37) used of persons. *Yĭshkō'n*, r. שָׁכַן, Parad. B. *B<sup>e</sup>hā'r*, noun m. sing. constr. st. Parad. VIII. a; pl. הָרִים for הַרִּים because ר excludes Daghesh f. (see § 22, 5). *Qŏdshĕ'khā*, noun (קֹדֶשׁ, Parad. VI. c) with suff. 2 p. sing. masc. (§ 89, 1), joined by means of (ֶ) because of the pause *Silluk* (§ 29, 4, *b*).—Obs. subst. used to express adj. (see §104, 1); and for the position of the suff. ֶךָ, see § 119, 6.

8. Kā-bhē'dh hā-rā-ā'b bā-ā'-rĕts. *Heavy was the famine in the land.* כָּבֵד, verb 3 p. sing. masc. pret. Kal (see Parad. B), agreeing in gend., numb., and pers. with its nominative (§ 143 at beginning). הָרָעָב, noun (Parad. IV.) with art. הָ (see § 35, 1). בָּאָרֶץ, noun (Parad. VI. a) with prep. בְּ prefixed with *Qamets*, because it displaces the art. and takes its pointing (בָּ for בְּהָ, see § 100, 2, *b*, and § 23, 5); see also § 29, 4, *a*, § 91, Rem. 1, for the (ָ) instead of (ֶ) under א.—The arrangement is the same as in No. 6.

9. Ăy-yē' sō-phē'r ĕth-hăm-mĭgh-dā-lī'm. *Where* (is one) *counting the*

*towers?* *Sōphēr*, act. part. m. sing. Kal; r. סָפַר, Parad. B. אֶת־, sign of the definite accusative (see § 115, 2, and Note), here followed by *Maqqeph* (§ 16, 1), and hence with (ֵ) shortened to (ֶ), see § 27, 1. הַמִּגְדָּלִים, noun m. pl. absol. st., Parad. II., with art. prefixed (§ 35); in accus. case, governed by *sōphēr* (see § 132 and § 135).

10. Tsĕ'-dhĕq mĭsh-shā-mă'-yĭm nĭsh-qā'ph. *Righteousness from heaven looked down.* מִשָּׁמַיִם, noun m. *plur.* but seemingly *dual* (see § 86 b, 1, Rem. 2), with prep. מִן prefixed (§ 100, 1); on *plur.* form in this noun see § 106, 2. נִשְׁקָף, verb 3 p. m. sing. pret. Niphal, r. שָׁקַף, Parad. B; here with (ָ) for (ַ) because of the *Silluq* (§ 29, 4).—Obs. the proper sense of this verb in Niph. is reflexive, viz. *to bend one's self forward* (see § 50, 2, and the Lexicon under שָׁקַף).

11. *The iniquity of his fathers shall be remembered.* יִזָּכֵר (yĭz-zā-khē'r) verb (r. זָכַר) 3 p. sing. m. fut. of Niphal, which has here a *passive* force (see § 50, 2, *d*); Parad. B. עֲוֹן (ᵃvō'n, not ᵃōn, because the *cholem* requires a consonant before it, which must be the ו, and not the ע which has the *Chateph-Pattach*, see § 26, 1) noun in constr. state (Parad. III.), governing the verb in gend., numb., and pers. (see § 143). אֲבֹתָיו (ᵃbhō-thā'v, see § 8, 5) compare on No. 3; there *scriptio plena*, here *scriptio defectiva* (§ 8, 4).—The arrangement is according to § 142, 1, *a*.

12. *Who hath tried the Spirit of Jehovah?* מִי (see § 37, 1). תִכֵּן (thĭk-kē'n, ת without *Daghesh lene* because the prec. word ends with a vowel, and is in close connexion, § 21, 1), verb (r. תָּכַן) in Piēl, which has here *intensive* force (§ 51, 2, *a*), Parad. B. אֶת־ sign of accus. here before a noun made definite by the constr. st. (see on No. 9). רוּחַ (rūᵃch, with *Pattach furtive*, § 22, 2, *b*), noun in constr. st. (Parad. I).

13. *Honour thy father and thy mother.* כַּבֵּד, verb (r. כָּבֵד, see on No. 8) 2 p. sing. m. imper. of Piēl (here *causative* of Kal, § 51, 2, *b*), agreeing with אַתָּה *thou* (see No. 5) understood; Parad. B. אֶת־ (twice) before a noun made definite by the suffix (see on No. 9). אָבִיךָ (ā-bhī'-khā), noun irreg. (אָב, § 94, 2) with suff. 2 p. sing. masc. (§ 89, 1, Rem. 1). וְ copulative conj. prefixed with *Shᵉva* (§ 102, 2). אִמֶּךָ noun (אֵם, Parad. VIII.) sing. fem. with suffix, here appended by *Seghol* instead of *Shᵉva* on account of the *pause* accent *Silluq* (see § 29, 4, *b*).

14. *His blood from thy hand will I require.* מִיָּדְךָ (mĭy-yā-dhᵉkhā', 2nd syllable with *Methegh* (§ 16, 2) to show that the vowel-sign ָ stands for *ā* not *ŏ*, see § 9, 12, Rem. 1, *a*) noun f. sing. (יָד, Parad. II.) with prep. מִן prefixed (§ 100, 1) and suff. appended. אֲבַקֵּשׁ, Parad. B. On the arrangement see § 142, 1, *c*.

15. *I was stolen from the land of the Hebrews.* גֻּנַּבְתִּי verb (r. גָּנַב, Parad. B.) 1 sing. com. pret. of Pual (the passive of Piēl, § 51, 2). מֵ, prep. (מִן) prefixed according to § 100, 1. הָ art. (see No. 8).

16. *He has made heavy my chain.* הִכְבִּיד, 3 p. sing. m. pret. of Hiphil (causative of Kal, § 52, 2); r. כָּבֵד. *Nᵉchōsh-tī'* (נְחֻשְׁתִּי, § 93, Parad. *D*, b)

17. *Upon Jehovah I was cast from the womb.* הָשְׁלַכְתִּי (hŏsh-lă'kh-tī) 1 p. sing. c. pret. of Hophal (passive of Hiph. § 52, 2); r. שָׁלַךְ, Parad. B. רֶחֶם,

noun, Parad. VI. (here with ◌ָ on account of the pause accent, § 29, 4, *a*, and § 27, Rem. 2, *c*).

18. *I will keep myself from my iniquity.* אֶשְׁתַּמֵּר, 1 p. sing. c. fut. of Hithpael (with *reflexive* force, and here with transposition of ת, see § 53, 2, *a*, and 3); r. שָׁמַר, Parad. B. מֵעֲוֹנִי (see No. 11 and No. 15).

19. *And now let your hands be strong* (lit. *shall be strong*). תֶּחֱזַקְנָה (*tĕch^e ză'q-nā*, ת has Dagh. lene because a distinctive accent, *P^e siq* (|), precedes, (§ 21, 1), 3 p. pl. f. fut. Kal, r. חָזַק, Parad. D (or verb *Pe Guttural*);—fut. used for imper. according to § 125, 3, *c*. יְדֵיכֶם, dual of יָד (יָדַיִם see § 86 b) with suff. 2 p. pl. masc.—On the use of a *plur.* verb with a *dual* noun, see § 143, 5.

20. *The generation of the upright shall be blessed.* דּוֹר, noun constr. st. Parad. I. יְשָׁרִים adj. pl. masc. (agreeing with אֲנָשִׁים *men* understood), Parad. IV. יְבֹרָךְ, 3 p. sing. m. fut. Pual (see Parad. E, but here with ◌ָ because of *Silluq*), agreeing in gend., numb., and pers. with the subject.

21. *Because thou hast forgotten the God of thy salvation.* שָׁכַחַתְּ, (*shā-khă'-chăt*, see § 28, 4, Note ‡), 2 p. sing. fem. pret. Kal of שָׁכַח (verb *Lamedh Guttural*, Parad. F). אֱלֹהֵי, constr. st. plur. of אֱלוֹהַּ (the ה loses both *Mappiq* and *Pattach furtive*, because it ceases to be final, § 22, 2, *b*): on the plur. use of this word (*plur. excellentiæ*) see § 106, 2, *b*. יִשְׁעֵךְ, noun, Parad. IV. e, with suff. 2 p. sing. fem.

22. *A wise son will gladden his father.* On position and agreement of adj. and subst. see No. 2. אָבִיו, see § 94, 2.

23. *Jehovah will keep thee from all evil* (lit. *all of evil*). יִשְׁמָרְךָ (*yish-mŏr^e-khā'*, § 9, 12, 1, a; § 10, 1, at end; § 21, 2, *c*) 3 p. sing. m. fut. Kal, with suff. 2 p. sing. masc., see Parad. C, and § 59. כֹּל (here כָּל־ *kŏl*, because followed by *Maqqeph*, which takes away the tone of the word and so makes a closed unaccented syllable, which cannot have a long vowel, see § 26, 5), prop. a noun (but commonly rendered as an adj.) in constr. st., Parad. VIII. c. רָע, with ◌ָ for ◌ַ according to § 29, 4, *a*.

24. *Cause me to walk in thy truth and teach me.* הַדְרִיכֵנִי (r. דָּרַךְ, Parad. E), 2 p. sing. m. imper. Hiphil, with suff. 1 p. sing. com., see Parad. C, and § 60. בַּאֲמִתֶּךָ (אֱמֶת see Lex.), noun f. sing. (Parad. *D*) with prep. בְּ (here with ◌ַ according to § 100, 2, *a*) and with suff. 2 pers. sing. masc.

25. *When you hear* (lit. *according to your hearing*) *the voice of the trumpet.* כְּשָׁמְעֲכֶם (*k^e shŏm-^a khĕ'm*), inf. Kal of שָׁמַע (Parad. F) with prep. כְּ (§ 100, 2) and suff. 2 p. pl. masc., see § 60, 1, and § 64, 2.—On the use of כְּ before infinitive, see § 129, 2.

26. *This* (has been) *thy way from thy youth, for thou hast not hearkened to my voice.* זֶה, see § 34. דַּרְכֵּךְ, noun sing. masc. Parad. VI. a, with suff. 2 p. sing. fem. נְעוּרַיִךְ, see § 89, 2 and § 106, 2, *a*.—Obs. the effect of prep. בְּ on the sense of שָׁמַע, which here means *to hearken = obey*, but without the בְּ (as in No. 25) it means simply *to hear = perceive sound*.

27. *They encompassed me like bees, they were extinguished like fire of thorns.* דֹּעֲכוּ, Pual, Parad. E.

28. *The door will turn on its hinge, and a sluggard on his bed.* תִּסּוֹב,

3 p. sing. fem. fut. Kal of סָבַב (verb ע״ע, Parad. G), agreeing in gend., numb., and pers. with דָּלֶת. מִשְׁתּוֹ, see § 89, 4.

29. *Then they began* (lit. *it was begun*) *to call on the name of Jehovah.* הוּחַל, 3 p. sing. m. pret. Hophal of חָלַל (Parad. G): see § 134, 3. בְּ with *Dagh. lene* because of the distinctive accent (*Tiphcha* —) under the preceding word, § 21, 1.

30. Ps. cxix. 69. See on No. 23. אֶצֹּר, 1 p. sing. com. fut. Kal of נָצַר (verb פ״ן, Parad. H).

31. Gen. xiv. 21. תֶּן, 2 p. sing. m. imper. Kal of נָתַן (Parad. H and § 65, 1). לִי, § 101, 2, *a.* נֶפֶשׁ, noun *sing.* but here with *collective* force, § 106, 1. קַח, 2 p. sing. m. imper. Kal of לָקַח (treated as a verb פ״ן, Parad. H, and partly after Parad. F; see § 65, Rem. 2). לָךְ for לְךָ on account of *pause*, § 101, 2, *a.*

32. Judges xiii. 16. תַּעְצְרֵנִי, 2 p. sing. m. fut. Kal of עָצַר (Parad. D) with suff. 1 p. sing. com. (§ 59). On the position of the negative, see § 142, 1. אֹכַל, 1 p. sing. com. fut. Kal of אָכַל (verb פ״א, Parad. L, see § 67, 2); here with ַ instead of ֵ on account of the conjunctive accent *Munach* (—), § 67, 1. See on No. 7.

33. Jer. xxvii. 14. הוֹשִׁיעֵנִי, imper. Hiphil of יָשַׁע (verb פ״י, Parad. K). אִוָּשֵׁעָה, 1 p. sing. fut. Niphal of יָשַׁע, with *He paragogic* (§ 48, 3): see also § 29, 4, *b.*

34. Job xiv. 1. יְלוּד, pass. part. sing. masc. Kal of יָלַד, in constr. st. according to § 132, 1. On the constr. st. of the adjectives קְצַר and שְׂבַע, see § 110, 2. Conjunction וּ prefixed with *Shureq*, before simple Sheva, according to § 102, 2, *b.*

35. Genesis xxviii. 12. מֻצָּב, part. sing. m. Hophal of יָצַב (verb פ״י of 3d class, § 70) or נָצַב (verb פ״ן, Parad. H). אַרְצָה, אֶרֶץ with *He paragogic* or ancient case-ending for the accusative, § 88, 2: so also in last word. מַגִּיעַ, part. sing. m. Hiphil of נָגַע (after Parads. H and F).

36. Is. xxxvii. 23. חֵרַפְתָּ, Piël, Parad. E. On next word the accent (—) *Zaqeph-qaton*, § 15. הֲרִימוֹתָ, Hiphil of רוּם (verb ע״ו, Parad. M). קּ, with Dagh. forte conjunctive, § 20, 2, *a.*

37. Judges xiv. 14. מֵהָאֹכֵל, part. sing. m. Kal of אָכַל, with art. הָ (§ 35, 1) and prep. מֵ (§ 100, 1). יָצָא, verb פ״י and ל״א, Parads. K and O.

38. 1 Sam. ii. 27. הֲנִגְלֹה inf. absol. Niphal of גָּלָה (verb ל״ה, Parad. P), with *He interrog.* prefixed according to § 98, 4 (see its use in § 150, 2): this inf. stands before the finite verb to make it *emphatic*, according to § 128, 3, *a.* בֵּית, constr. st. of בַּיִת (Parad. VI. h).

39. Ps. xxxi. 14. לָקַחַת inf. Kal of לָקַח (Parad. H, § 65, Rem. 2), with prep. לְ prefixed according to § 100, 2, *c*, and § 139, 2. זָמָמוּ verb ע״ע (Parad. G) inflected here as regular (after Parad. B, see § 66, Rem. 10, also § 29, 4, *b*).

40. Num. x. 30. מוֹלַדְתִּי noun fem. sing. (segholate, Parad. *D*) with suffix. אֵלֵךְ (Parad. K) from יָלַךְ or הָלַךְ, see § 68, Rem. 8.

41. Prov. vii. 1. וּמִצְוֹתַי (*ū-mits-vō-thăi*, see on No. 11) noun fem. plur. (Parad. *A*) with suff. appended (§ 89) and conj. וּ prefixed with *Shureq* before the labial מ (§ 102, 2, *b*). אִתָּךְ for אִתְּךָ (prep. אֵת § 101, 1, Rem. 1), see on No. 31

42. Jer. xliii. 9. קַח see in No. 31. אֲבָנִים noun *common* gend. (§ 105, 1, c) plur. (אֶבֶן Parad. VI.), governing גְּדֹלוֹת in *fem.* pl. (§ 110, 1), but the suff. of the next word in the *masc.* וּטְמַנְתָּם (lit. *and thou hast hid them*) pret. for imper. according to § 124, 6, *c*.

43. Ps. civ. 24. מָה prop. interrog. pron. but here an adverb of interrog. lit. *as to what?* then *how?* see § 98, 2, *e*, and Lex. *sub voce*). רַבּוּ (Parad. G) pret. for present according to § 124, 3. Under מַעֲשֶׂיךָ (Parad. IX.) *Methegh* and the accent *Athnach* ‸ (§ 15). מָלְאָה, Parad. O, § 73, Rem. 1; see also § 135, 3, *b*. הָאָרֶץ, always so for הַאָרֶץ, for the sake of euphony with the art. (§ 35, 1 and § 91, Rem. 1).

44. Judges xiv. 18. See § 37, 1, Rem. for מַה־ and מָה. מִדְּבַשׁ noun m. (Parad. VI., § 91, Rem. 4) with prep. מִן (§ 100, 1), which here denotes the *comparative* (see § 117, 1).

45. Gen. ix. 20. וַיָּחֶל 3 p. sing. m. fut. apoc. Hiphil of חָלַל (Parad. G), with *Vav conversive* (see § 48, 2) giving to the fut. the sense of the pret. (see § 126 b). וַיִּטַּע from נָטַע (Parads. H and F).

46. Ps. xxxvii. 8. הֶרֶף (r. רָפָה, Parad. P) imper. Hiphil shortened from הַרְפֵּה (see § 74, Rem. 15, and § 48, 5). Conj. וְ with *Pattach* according to § 28, 2.

47. Ex. xxi. 12. מַכֵּה part. Hiphil (r. נָכָה, Parads. H and P) in constr. st. according to § 132, 1. וָמֵת (lit. *and he has died* = *so that*, &c., see § 152, 1, *e*), pret. Kal. of מוּת (Parad. M, § 71, Rem. 1) with וְ according to § 102, 1, *d*. מוֹת inf. absol. put for emphasis (§ 128, 3, *a*) before יוּמָת 3 p. sing. m. fut. Hophal.

48. Gen. iii. 13. See on No. 45. הִשִּׁיאַנִי, Hiph., Parads. H and O. וָאֹכֵל (see on No. 32) Fut. with *Vav conv.* (§ 48, 2): obs. distinction between *Methegh* and *Silluq*, according to Note on p. 54.

49. 1 Kings v. 8. אֵת sign of def. accusative in its separate or absol. form (§ 115, 2). אֲשֶׁר rel. pron. (§ 36) here implying the demonstrative = *what* (§ 121, 2).

50. Lev. xx. 14. בָּאֵשׁ for בְּהָאֵשׁ, § 35, Rem. 2.—Obs. the two forms of אֵת with suffixes (§ 101, Rem. 1). הֶן *fem.* suff. 3 p. plur.

51. Judges ix. 10. לְכִי 2 p. sing. fem. imper. Kal of יָלַךְ (Parad. K, see on No. 40). אַתְּ pron. 2 p. sing. fem. (§ 32, 2), here expressed with the verb for *emphasis* (see § 134, Rem. 2). מָלְכִי (*mŏlᵉ-khī*), see § 46, Rem. 2; and for the absence of *Dagh. l.* in כ, see § 21, 2, *a*. See § 101, 3.

52. Jer. xliv. 25. עָשׂה (*ā-sō'*, § 8, 2, Rem.) inf. absol. for *emphasis* (see on No. 38). נָדַרְנוּ (*nā-dhā'r-nū*) 1 pl. pret. Kal, with ָ for ַ on account of *Silluq*.

53. Amos ii. 10. See § 134, Rem. 2. עָלָה (Parads. D and P).

54. Deut. xvi. 19. לֹא (§ 98, 1) before fut. תִקַּח (לָקַח, Parad. G) to express *prohibition* (see § 125, 3, *c*). יְעַוֵּר (*yᵉăv-vē'r*, see Note † on p. 50), Piël of עָוַר (not Parad. M, see § 71, Rem. 10). עֵינֵי dual constr. st. of עַיִן (Parad. VI. h).

55. Is. xxxvii. 10. אַל (§ 98, 1) before fut. to express *dissuasion* (§ 125, 3, a): distinction between אַל and לֹא, see in § 149, Rem. יַשִּׁאֲךָ fut. Hiphil (see on No. 48) with suff. according to § 64, 2, Rem. אֱלֹהֶיךָ, see on No. 21,

also § 143, 2. אֲשֶׁר—בּוֹ (lit. *who—in him* = *in whom*, § 121, 1). See § 131, 2, *a*.

56. Ex. xvii. 2. See on No. 31. מַ֫יִם *dual* in appearance but *plur*. in fact (see § 86 b, 1, Rem. 2). וְנִשְׁתֶּה 1 p. pl. com. fut. Kal (Parad. P); וְ *and* = *that*, § 126, 1, *c*.

57. Jer. xiv. 21. הָפֵר, Hiphil of פָּרַר (Parad. G), see § 125, 3, *c*. אִתָּנוּ prep. with suff. (see § 89, 1, Rem. 2).

58. Josh. i. 3. See on No. 55. נְתַתִּיו (*I have given it*), נָתַן (§ 65, Rem. 3), suff. 3 p. sing.—On the arrangement of this sentence, see § 142, 2.

59. 2 Kings x. 32. בַּיָּמִים הָהֵם (compare vulgar Eng. *in them days*), § 120, 1. הֵחֵל, Parad. G. לְקַצּוֹת, Piël, Parad. P; see § 139, 2.

60. 2 Chron. x. 10. עֻלֵּנוּ, noun (Parad. VIII. c): accent *Zaqeph-qaton*. הָקֵל, imper. Hiphil. of קָלַל.

61. Prov. vi. 6.

62. 2 Chron. xi. 4.

63. Num. xx. 11. רוּם, see on No. 45. וַיַּךְ (נָכָה, verb פ״נ and ל״ה), Hiphil fut. apoc. (for וַיַּכֶּה, § 65, 2 and § 74, 5 with Rem. 14). מַטֵּהוּ, noun (Parad. IX.) with suff. 3 p. sing. m. (ֵ־הוּ for the usual ו, מַטּוֹ): distinctive accent *Tiphcha* (§ 15). See § 118, 5.

64. Job xl. 4. קַלֹּתִי, Parad. G. אֲשִׁיבֶךָּ, fut. Hiphil of שׁוּב, with suff. with *Nun epenthetic* (see § 57, 4). שַׂמְתִּי, Parad. M. לְמוֹ, see § 101, 2, Rem.

65. Mal. ii. 10. Ellipsis, § 141. כֹּל (Parad. VIII. c) with suff. (§ 89, 1, Rem. 2). Expression for *reciprocal pronoun*, § 122, Rem. 4. חַלֵּל, reg. inf. constr. Piël, see § 66, Rem. 10.

66. Lev. xii. 4. On the construction of the numerals see § 118, 1 and 3. תֵּשֵׁב, Parad. K. תִגָּע (r. נָגַע) with ־ָ for ־ַ on account of the *pause* accent *Rᵉbhia* (§ 15). מְלֹאת, § 73, Rem. 2. טָהֳרָהּ (*tŏ-hᵒrā'h*, see p. 47, No. 2, *a*, and § 14, 1), טֹהַר (Parad. VI. f) with suff. 3 p. sing. fem., distinguished by the *Mappiq* from the ending of the *fem.* noun (טָהֳרָה *tŏ-hᵒrā'*).

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## II. EXTRACTS IN PROSE.

### 1. The Priests' Benediction.

Num. vi. 22-26.

V. 22. *Vav. conv.* prefixed without *Daghesh forte* (§ 48 b, 2, and § 20, 3, *b*, Rem.) לֵּאמֹר (*Dagh. f. conjunctive*, § 20, 2, *a*), inf. with prep. (lit. *to say*) for לֶאֱמֹר, according to § 23, 2, and § 67, 1, Rem.

V. 23. תְבָרֲכוּ, Parad. E, see § 10, 2, Rem. אָמוֹר, inf. absol. standing for fut. or imper. according to § 128, 4, *b*.

V. 25. יָאֵר, Hiphil of אוֹר (Parad. M, *jussive* form, § 126, 2). וִיחֻנֶּךָּ (r. חָנַן, Parad. G) 3 p. sing. m. fut. Kal with suff. with *Nun epenthetic* (§ 57, 4), and וְ prefixed according to § 102, 2, *c*.

*** In reading these Extracts, it may be well to learn more of the names and uses of the *Accents* (§ 15).

## 2. Jotham's Parable.

**Judges ix. 6–15.**

V. 6. וַיֵּאָסְפוּ fut. Niphal (Parad. D). עִם prep. *at* or *by*, see Lex. B, 2.

V. 7. וַיַּגִּידוּ (r. נָגַד) 3 p. plur. used according to § 134, 3, *b*.

V. 8. See § 128, 3, *a*.—Obs. מָלְוֹכָה with small circle referring to the margin, where a different form of the word is given (see § 17). Both the *K'thibh* מלוכה and the *Q'ri* מָלְכָה have the *same sense* and stand for 2 p. sing. m. imper. Kal with *He paragogic* (§ 48, 5). This *K'thibh* form of the imper. is not recognised in the grammars, but it occurs also in Ps. xxvi. 2: comp. verse 12 below.

V. 9. הֶחֳדַלְתִּי pret. Kal (the *Chateph-Qamets* irreg. for *Qamets*, with *He inter.* (§ 98, 4, Rem.), used for *fut.* according to § 124, 4. אֲשֶׁר־בִּי *וגו׳ *which in me God and men honour* (see § 125, 2). וְהָלַכְתִּי pret. with *Vav. conv.* (see § 48, 3 and § 124, 6, *a*). לָנוּעַ (inf. with prep.) *to wave*.

V. 10. See on No. 51 above.

V. 11. מָתְקִי (מֹתֶק, Parad. VI. e). הַטּוֹבָה adj. fem. sing. with the art. because its noun has a suff. (see § 109, 2 and § 110, 1).

V. 12. *K'thibh* מלוכי but *Q'ri* מָלְכִי, see on verse 8.

V. 13. הַמְשַׂמֵּחַ part. with art. (prefixed according to § 20, 3, *b*) answering to our relative pron. with the indicative, *which cheers*.

V. 15. חֲסוּ from חָסָה. הַלְּבָנוֹן, see § 107, 3.

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## 3. Elijah's Ascension.

**2 Kings ii. 1–12.**

V. 1. וַיְהִי fut. apoc. (§ 74, Rem. 3, *e*) with *Vav conv.* (§ 48, 2) used for tense of narration (§ 126 b, 2). בְּהַעֲלוֹת Hiphil of עָלָה (see § 129, 2 and also § 130, 3). בַּסְּעָרָה (§ 10, 2, Rem.—comp. בַּסְעָרָה in verse 11) with *Chateph-Qamets* irreg. which is noticed in the margin חס׳ בחטף קמץ i. e. *the* ס *with Chateph-Qamets*.—See all these marginal notices explained at the end of *Tauchnitz's* editions of the Hebrew Bible, which are the best and cheapest.

V. 2. שֵׁב־נָא, see § 127, 1, Rem. חַי־יְיָ וְחֵי נַפְשְׁךָ (lit. *living is Jehovah and the life of thy soul*) *as Jehovah liveth and by the life of thy soul*, a form of oath: חַי constr. st. § 87, 2, *c*). אִם *if* = *not*, see Lex. C, 1, c. בֵּית־אֵל (also in next verse) in the adverbial accusative, § 116, 1.

V. 3. הַיּוֹם prop. *the day* = *this day*, see § 107, at begin. אֲדֹנֶיךָ *plur. excellentiæ* (§ 107, 2, *b*). הֶחֱשׁוּ.

V. 5. בִּירִיחוֹ, prep. בְּ prefixed according to § 100, 2, *a*.

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* See § 5, Rem. 4.

V. 6. הַיַּרְדֵּנָה, § 107, 3 and § 88, 2. שְׁנֵיהֶם *their two* = *both of them*, § 95, Rem. 2.

V. 7. Construction of the numeral, § 118, 2.

V. 8. לָקַח, see above on No. 54. אַדֶּרֶת noun fem. (Parad. *D*). נָכָה, see above on No. 63. וָ conj. with *Qamets*, see above on No. 47. בַּ prep. with art. (§ 35, 2, B, *b* and Rem. 2).

V. 9. כְּעָבְרָם inf. with suff. and prep. § 129, 2 (see also above on No. 25). וְ *and* = *that* after וַיְהִי. וִיהִי־נָא פִּי וגו׳ *then* (וְ *inferential*, § 152, 1, *d*) *shall be, pray, a portion of two in thy spirit to me*, i. e. may I have a double portion (twice as much as any one else) of thy spirit: פֶּה, see § 94.

V. 10. הִקְשִׁיתָ לִשְׁאוֹל lit. *thou hast made hard to ask*, i. e. thou hast asked a hard thing, see § 139, 4, Rem. 1. לֻקָּח for מְלֻקָּח, see § 51, Rem. 5.

V. 11. Lit. *and it was, they walking to walk and to speak, that lo! a chariot*, &c.: see § 131, 2, *a* or *c*, and § 128, 3, *b*. וַיַּעַל fut. Kal of עָלָה. הַשָּׁמָיִם adverbial accus. (§ 116, 1).

V. 12. וְ according to § 28, 2. מְצַעֵק part. Piel, § 63, 3. רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו *Israel's chariot and his horsemen.*—Obs. that in Hebrew *two or more nouns cannot be in the construct state before the same genitive* (see Note ‡ on § 112, 1): e. g. רֶכֶב וּפָרָשֵׁי יִשְׂרָאֵל would be utterly inadmissible in this place, and hence the language required *either* the expression of the genitive after each noun (רֶכֶב יִשְׂרָאֵל וּפָרָשֵׁי* יִשְׂרָאֵל, as in v. 11, רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ), *or* the use of the possessive pron. after the second noun (as exhibited in this verse), *or* the periphrastic construction (see § 113) which expresses the genitive in the way of the dative (הָרֶכֶב וְהַפָּרָשִׁים לְיִשְׂרָאֵל) *the chariot and the horsemen to Israel*).

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## III. EXTRACTS IN POETRY.

### 1. Part of the Song of Moses.

Deut. xxxii. 1–4.

*** In this extract the parallel members are clearly exhibited in separate lines.

V. 1. Article before vocative, § 107, Rem. 2. וְתִשְׁמַע הָאָרֶץ, § 126, 1; § 29, 4, *b*

V. 2. תִּזַּל, verb פ״נ. עֲלֵי, § 101, 3.

V. 3. הָבוּ, verb פ״י. לְ prep. (§ 100, 2, *a*).

V. 3. הַצּוּר *the rock*, i. e. Jehovah, case absol. (§ 142, 2).—Large צ (so the marginal notice calls it) to mark out the word as having a peculiar use or mystic sense attached to it by the *Masoretic* authors (see § 3, 2).

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* פָּרָשׁ has both vowels *unchangeable* (see p. 138, No. 4, Rem).

## 2. Parable of the Degenerate Vineyard.

**Isaiah v. 1–7.**

V. 1. אָשִׁירָה נָּא (§ 126, 1, *a*). לִידִידִי *concerning my beloved*, i. e. Jehovah.

V. 2. נָטַע with double accus. (§ 136, 2). בָּנָה, § 74, Rem. 3. קִוָּה, § 74, Rem. 9.

V. 3. יוֹשֵׁב and אִישׁ collective (§ 106, 1, *c*) and hence with verb *plur.* (§ 143, 1).

V. 4. See § 129, Rem. 1, 2.

V. 5. יָדַע with two accus. (§ 136, 1). עֹשֶׂה part. for fut. (§ 131, 2, *b*). הָסֵר and פָּרֹץ, § 128, 1, Rem. לְבָעֵר lit. *for to eat up* = *to be eaten up*.

V. 6. וְעָלָה וגו' (§ 124, 6) *and it shall go up* (i. e. grow) *brier and thorn* (§ 135, 1, Rem. 2). מֵהַמְטִיר lit. *from to rain* (§ 129, 2).

V. 7. Observe the striking paronomasia or alliteration between מִשְׁפָּט and מִשְׂפָּח, and between צְדָקָה and צְעָקָה, which we can partly copy in translation, thus,—he looked for *right*, and behold *might!* for *weal*, and behold *woe!*

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## 3. Praise of a Good Wife.

**Prov. xxxi. 10–31.**

*** This piece is *Alphabetical*, a sort of Hebrew *Acrostic* (§ 5, Rem. 2).

V. 10. אֵשֶׁת, § 94, 2.

V. 11. Pret. for present (§ 124, 3).

V. 12. גְּמָלַתְהוּ (§ 58, 1, *a* and Rem. 3).

V. 14. כָּאֳנִיּוֹת (*kŏ-ᵒniy-yóth*, see p. 47, No. 2, Rem.).

V. 15. בְּעוֹד, either as noun (*in continuance of*) or as infinitive (*in continuing of*, § 129, 2), *while it is yet night*. Fut. with *Vav conv.* for present (§ 126, 3, *a*).

V. 16. זָמְמָה, see above on No. 39. *Qᵉri* נָטְעָה referring to the wife; but *Kᵉthibh* either נָטַע referring to the husband, or נִטַּע (Niphal, *is planted*) agreeing with כֶּרֶם as subject.

V. 18. *Sense* of *Qᵉri* and *Kᵉthibh* is here the same.

V. 20. לֶעָנִי, § 100, 2, *b*.

V. 21. לָבֻשׁ, pass. part. with accus., § 140, 1.

V. 27. צוֹפִיָּה, § 74, Rem. 5. *Qᵉri* הֲלִיכוֹת, but *Kᵉthibh* (with same sense) הֵילְכוֹת; the latter probably derived from יָלַךְ, but the former from הָלַךְ.

V. 29. רַבּוֹת, adj. put *before* the noun either for emphasis, *many women* &c. (see § 110, 1, Rem. 1), or as predicate (*many* are *the women* who, &c. (see § 142, 1, *b*). כֻּלָּנָה for the usual כֻּלָּן, § 89, 1, Rem. 2.

V. 30. אִשָּׁה יִרְאַת יְיָ *a woman fearing Jehovah*, put prominently in nom. case absol. (§ 142, 2). Observe, the crowning praise of a good wife is the *fear of the Lord* or *piety*. See § 53, Rem. at the end.

## § 123.

### USE OF THE TENSES; GENERAL VIEW.

1. From the poverty of the Hebrew language in the means of expressing the absolute and relative circumstances of time (§§ 40 and 48), we might naturally expect some variety in the uses of the same form, especially as in some cases (where the relation of time has little or no influence) both tenses are employed with equal propriety.

2. We are not to infer from this, however, that there was scarcely any well defined and established use of the two tenses of the Hebrew verb. On the contrary accurate observation shows, that the idea of *the past*, and of those relations of time and mood which stand connected with it, predominates in the one, and in the other that of *the future* and of the kindred relations of the subjunctive and optative moods.* It is only in certain clearly defined cases that they coincide; in all others they are essentially distinct.

It is a partial and false view, which regards the so called Præter and Future not as *tenses*, but as designed originally to express distinctions of *mood* (Indicative and Subjunctive) rather than relations of *time*.

As examples of the Præter and Future used expressly to denote opposite relations of time, we refer to Is. 46: 4, אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא, *I have done it, and I will* (still) *bear* (you); and vs. 11, דִּבַּרְתִּי אַף אֲבִיאֶנָּה יָצַרְתִּי אַף אֶעֱשֶׂנָּה, *I have spoken it and will bring it to pass, I have purposed and will accomplish it.*

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* The *uncertainty*, conditionality, which belongs to the subjunctive, and the reference to the future which is apparent in the optative, have in all languages a clear analogy with the future; comp. e. g. *dicam, dices* and *dicam, dicas.*